

THE
PATRIMONY
OF CHRISTIAN
CHILDREN:

OR,
A DEFENCE OF INFANTS
Baptisme proved to be consonant to
the Scriptures and will of GOD (against
the erroneous positions of the
ANABAPTISTS.

By ROBERT CLEAVER, with the
joynt consent of M^r. JOHN DOD.

MAT. 21. 16.

*Have ye never read, Out of the mouth of Babes and
Sucklings, thou hast perfected praise?*



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1624.

PATRIMONY

OF CHRISTIAN

CHILDREN

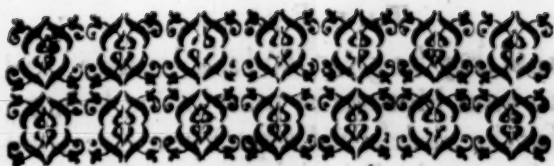
A DEFENCE OF INFANT

By the Rev. Mr. J. J. ...
... of the ...
... of the ...

By the Rev. Mr. J. J. ...
... of the ...



Printed by ...
... of the ...



TO THE RIGHT HO-
NORABLE ELIZABETH
COUNTESSE DOVVAGER OF
LINCOLNE, GRACE, MERCY,
and PEACE be multiplied.



Ngenuous nature, and well
rectified reason, and the
gratious Wisedome of
Gods holy Spirit, doe all
condemne ingratitute for
an execrable vice, whereby God is de-
frauded of his due praise, and men of
their deserued thanks : For shunning
whereof, I am glad to embrace any fit
opportunitie to make publike profession
of thankfulnessse, both for your Honour,
and to your Honour : For your Ho-
nour, to the Lord who hath aduanced
you to the dignitie of an elect Ladie :
whereby you are made more noble, then
by all your ciuill titles, notwithstanding

THE EPISTLE

that they be great, and illustrious : and to your Honour in mine owne behalfe, for the vnderferued respect you haue had of me, which hath beene confirmed by sundry fruits, and testifications of your fauour, whereby you haue encouraged mee to rest so farre assured of your loue, as that I presume you will (without offence taking, or displeasure) vouchsafe mee allowance, to publish these few Meditations, and Doctrines, with your Honourable countenance : for as much as it is no new, or strange matter, but a warrantable custome, continued from antiquitie, to Dedicate Bookes to principall Personages, as the Euangelist *Luke* did his two Histories of the Gospell, and Acts of the Apostles, to the noble *Theophilus*.

The maine subiect treatised of herein, I hope will bee found solid, profitable, important, and necessary : for it concerneth our freehold, both for our soules and posteritie. The timber, and materials of it are firme, and sure, although

DEDICATORIE.

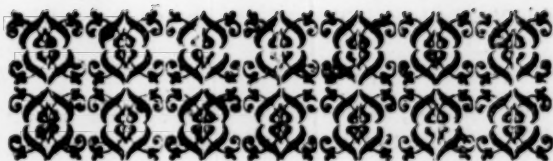
though the frame, and fashion of the structure, through the insufficiencie of the builder, bee without all beautie and neatnesse. Your Ladyship then called mee to lay the foundation, and begin the ground-worke of this building; when you were pleased to employ mee in the explication of that whole Chapter, the sixtie first of *Isaiah*; out of which, one verse is now chosen for this present purpose: for although your Honour thought of no such thing, yet I discerning it to bee vsfull for your comfort, deemed it also beneficiall for the information of many others; especially sithence it doth fortifie the truth in a question of so great weight, and moment. Yet I durst not bee too confident of my selfe, nor leane too hard on mine owne iudgement, but intreated, and obtained the assistance of that worthy and iudicious Barronet, Sir *Erasmus Driden*, and of the reuerend learned, and eminent Diuine, Master *Iohn Dod*, with others of good note, and sound vnder-

THE EPISTLE, &c.

understanding, for the perusall, and reu-
sing of my Collections, Proofes, and
whole prosecution of the point in contro-
uersie, in which regard, I doubt not, but
that my endeouours shall finde the better
acceptance at your Ladiships hands, and
with many others. And thus good Ma-
dame, beseeching the God of Heauen,
more and more to adorne your heart
with all beauenly graces, (which will
brighten, and eternize your honour, ma-
king it *as the light of the Morning, when the*
☀ Sam. 23.4 *Sunne ariseth, euen a Morning without cloudes:*
and alwaies, as the tender grasse springing out
of the earth, by cleare Sunne-shining without
raine, and not like to the fading flower of the
field, as all the grace, and glory of the flesh is,
I briefly, and humbly take my leaue :

Your Honours much bounden,

ROBERT CLEAVER.



THE PREFACE TO
THE READER.



EE reade in the Gospell of two
contrary sowers ; Christ, and his
emie Satan, who sowed two
contrary sorts of seedes, the one *Mar. 13.*
Wheate, the other tares, and both *24. 25.*
in the same season of the year, al-

though the one made choice of day, and Sunne-
light ; and the other affected night, and darke-
nesse : This worke is in hand still on both parts,
and so will continue vntill the haruest of the worlds
end : Notwithstanding, that our Sauour now
dealeth by his labourers, and doth not (as then he
did) mannage this businesse in his owne person.
The blessed effect, and proceeding of his holy hus-
bandry, wee may daily discern, in the multitude
of his people, and their graces, which grow as
good graine vpon his ground, the Churches being
replenished with innumerable godly, and faithfull
Christians. And so also the devils hellish travels
succeede too well (if too much mischiefe, and

THE PREFACE

too many dissemblers, seducers, scandalous, and euery way pernicious persons, may firstly be so expressed:) For these increase, and multiply-faster then better plants; and fill the world with sinne and iniquitie; as likewise with corrupt and damnable opinions, to the great prejudice and disgrace of Religion. VVe may say boldly, and with comfort one to another, for encouragement, that which

2 Cor. 6. 2. Paul did to the *Corinthians*: *Behold, now is the accepted time, behold now is the day of Salvation.* And

we haue as iust cause with grieue to admonish one another, as he had the *Ephesians*, when he said: *Take heede that yee walke circumspectly, not as fooles, but as wise, redeeming the time-because the daies are euill.*

Eph. 5. 15. VVicked men vsually are neuer worse then when the godly are best, as stinking weedes flourish most in Summer, when sweete-flowers are in full blossom. And it is a thing obseruable, and worth the noting, that errors, and heresies haue their certaine seasons of growth, and infection, being with greater industry disperfed, and more readily learned in one age then in another, as it is to be seene in hurtfull plants, that they haue their set moneths for springing vp, budding, blooming, and seeding, whereas before they lay hid in the earth, and afterward haue their stalkes and leaues, dried vp and withered. Mens mindes in this case are subiect to be seduced, as their bodies are to be infected with contagious maladies: some yeares the small Poxe rage, and in many places; and some yeares the Pestilence: sometimes one disease is generall, and at other

TO THE READER.

other times another, and so haue the heresies of the Nicolaitanes, Cerinthus, Manes, Macedonius, Arius, Eutiches, with others, both of former and latter yeares, preuailed each one most grienously in those ages, for which they were appointed by Gods righteous prouidence to be scourges or trials. Our daies susteine the assaults especially of the Papists, the Arminians, the Familists, and the Anabaptists, who following the Arminians in some opinions, and confirmed by their Arguments, goe before them in others, whence they haue growen very hurtfull and infectious to many. Now for their sakes together with others, in a louing desire to reduce them, and for a preseruatiue to such as might be infected by them, we haue both priuately according to requests beene prest, and ready to debate the matter, and now publicly to the view of the world, haue declared our selues in this argument.

Wee stand not vp against them in way of opposition, as Antagonists, or as challengers in a combate, but in pittie, and compassion at the sight of their miserable fals, we as friends call vpon them to recouer themselues, and rise vp againe from the danger of destruction, which they incurre by passing so cruell a sentence, and desperate doome vpon many millions of Gods holy seruants, as haue dedicated their yong children to the Lord by Baptisme, that solempne and sacred Seale of his Couenant. If the matter be brought to examination and sitting, wee hope that nothing will be found herein, but that which will abide the touch-stone of the Word; but

THE PREFACE

being men, and not hauing an Apostolicall spirit of intalabilitie, we dare not arrogate too much to our selues : onely this wee can in the vprightnesse of our hearts affirme, that if ought haue passed our pen, that is not Orthodoxe, and currant ; *sic quia latet veritas, non quod indulgetur errori* : VVee will not stand obstinately in the defence of any thing that shall appeare to be vsound. It shall not be needfull for vs, as we thinke, to make any large Apologie for the enterprising of this businesse, sithence the motives that incited vs vnto it, and the end wee haue aimed at in it, will vndoubtedly worke a charitable construction of our writing, in all vnpartiall and iudicious persons, that duly apprehend the same: and therefore be informed (good Reader) that vnderstanding of the industry, and great paines of them that are deceiued in this point, to deceiue others : and that with diuers of good note in pietie, they haue preuailed too farre : and being intreated by some, to administer helpe, and assistance to themselves, and their endangered friends, we durst not violate the precept of the Apostle, inioyning vs to contend for the maintenance of the common faith.

Jude 3.

Nor to make our selues lyable to the Prophets complaint : *No man contendesb for the Truth*. How many tongues, and pennes of Iesuites, Seminaries, Anabaptists, and sundry sorts of Schismatickes, contend against the Truth, is too apparant, God taking knowledge of it, and by his iudgements bringing it to light ; but too too few of the truths part
doe

TO THE READER.

doe openly take vp spirituall armes against them, or otherwise counterminne their attempts : Wee haue neither minde, nor cause to accuse the whole generation of Gods people, or Messengers, as though no man had care of his truth, or were willing to oppose the aduersaries thereof : for many of his worthies formerly haue, and dayly doe prosperously declare themselves to be faithfull, and puissant champions of the Gospell ; onely we blame them that are slothfull, and cowardly, of whom wee wish there were fewer, and therefore heartily desire to be none of the number of them ourselues. And so referring this whole businesse to thy iudicious and charitable censure, wee recommend both our labours, and thy heart, to the grace, and blessing of our heauenly father.

Farewell.

Errata.

THe Reader is to be intreated with patience to beare with many fautes committed, partly by the Scribe who was used in the transcription and Writing out of the copy for the Presse, and partly by those which were employed in the Print-house: as first in mispointing, Commas being put for Colons; Colons for Periods; Periods for Interrogations, and contrarily: so that it is hard in some places to finde where a sentence, yea, or a section beginneth or endeth, whereby the sense is much obscured. Secondly, by misplacing of many Quotations in the Margent; and altogether leaving out of some such texts as are the foundations of maine arguments there urged, as for example:

In Page 15. the seventh of the first to the Cor. v. 14. is not at all quoted, which yet is produced to prove that children may be holy. Thirdly, by leaving out of whole sentences, yea diuers together, whereby it cometh to passe, that as it standeth, there is a flat non-sense, as to instance:

In Page 29. thus thou shalt finde it: Christ the Author of the Gospell inferreth so much out of that which was spoken by Moses the Minister of the Law, to stand for ever? But it should be: Christ the Author of the Gospell inferreth so much out of that which was spoken to Moses the Minister of the Law, saying to the Sadduces, concerning the Resurrection, Haue yee not read what was spoken to you of God saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the liuing, Matt. 22. 21. Isaiah proclaimed all flesh to be grasse, and all the grace thereof to be as the flower of the field, and the word of the Lord to stand for ever, Isaiah 40. 7, 8. Peter reciteth the same sentence, &c. Fourthly, by failing in diuers places, to put a difference betweene the Author his owne words and the texts of Scripture, or the Adversaries Objections by a distinct Character, or forme of letter. Other fautes (at least many of them) are to be reformed according to the direction following.

Page 4. line 27. for *drawing*, read *dawning*. p. 5. line 1. for *Mount*
Sion, r. *Mount Sinai*. p. 10. l. 6. for *like*, r. *more like*. p. 14. l. 1. for *Bap-*
tisme fit, r. *Baptisme is fit*. p. 11. l. 28. for *apposeth*, r. *opposeth*. p. 17. l. 36.
 for *Zeale*, r. *Scale*. p. *ibid.* in the margin, for *parents*, r. *persons*. p. 18.
 l. 25. put out *thirdly*. p. 20. l. 9. for *sence*, r. *science*. p. 21. l. 6. for *salua-*
cion, r. *Abraham*. p. 22. l. 35. for *variety*, r. *veritie*. p. 25. l. 20. for *struck*,
 r. *stuck*. p. 26. l. 25. for *mutuably*, r. *mutually*. p. 27. l. 3. for *reprehable*,
 r. *probable*. p. *ibid.* *ibid.* for *vpbraided*, r. *obraided*. p. 28. l. 35. put out
waier. p. 29. in the margin, for *arguments*, r. *agreements*. *ibid.* l. 35. for
last, r. *best*. p. 30. l. 14. for *eye heard*, r. *care heard*. p. 31. l. 9. put out 24.
 p. *ibid.* 10. for *Apostles*, r. *Apostle*. p. *ibid.* l. 11. for *tenne*, r. *ten*. p. 34.
 l. 5. for *gratuite*, r. *gratuitie*. p. 37. l. 29. for *new*, r. *new circumcisiun*. p. 39.
 l. 20. for *altide*, r. *elude*. p. *ibid.* l. 9. put out *fourthly*. p. *ibid.*
 in the margin for *1. Cor. 7. v. 1.* r. *1. Cor. 7. 14.* p. 40. l. 28. for *of God to a*
person, r. *to God of a person*. p. 41. l. 35. for *Beurab*, r. *Keturab*. p. 42.
 l. 29. put out *Damnation*. p. 44. l. 11. for *in faults*, r. *in infants*. p. *ibid.*
 l. 21. for *reterfiun*, r. *retorfiun*. p. 46. in the margin, for *Acts 13. 25.* r.
Acts 3. 25. p. *ibid.* l. 14. for *fleight*, r. *fleighty*. p. 48. l. 27. for *Instruccion*,
 r. *construccion*. p. 49. l. 26. for *altaration*, r. *altercation*. p. 94. l. 33. for
coumert, r. *conuince*. p. *ibid.* l. 34. for *and shall*, r. *as shall*. p. 55. l. 17. for
whosoeuer, r. *whomsoeuer*. p. 63. l. 3. put out the last *so much as*,
 p. 66. l. 4. for *to Christ*, r. *to be Christ*. p. 69. l. 26. for *to them*, r. *for them*.
 p. 72. l. 11. for *whomsoeuer*, r. *whosoeuer*. p. *ibid.* 18. for *ought*, r. *ought*
not. p. 73. l. 3. for *neither us*, r. *neither of*.





THE
PATRIMONIE
OF CHRISTIAN
CHILDREN.

ISA. 61.9.

*And their seed shall be knowne amongst the Gentiles;
and their off-spring amongst the people: All that
see them, shall acknowledge them to be the seed
which the Lord hath blessed.*



THE LORD IESVS
CHRIST in this
Chapter is brought in by
Isaiah, uttering to his af-
flicted people of Israel
many Euangelicall pro-
mises, indited by his spi-
rit, at the writing of this
Propheſie, and ſpoken in
part by his mouth, at the
beginning of the Goſpell, and remaining perfectly to
be performed by his effectuall Grace before the end
of the World. The former verſe containeth an assured

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con-

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confirmation thereof, by a perpetuall Couenant, and this an extent, and enlargement of the same, to their posteritie, as well as to their owne persons; That it shall not be confined to one onely age, but continued and deriued to many generations, their seede immediately, and their seeds seede, long after succeeding, being made partakers of the same felicitie. And this is set forth first, by the Subiects of it, *viz.* the parties to whom it is granted, the seede and posteritie of the Righteous. Secondly, by the eminent and notable manner of the accomplishment thereof, it shall be conspicuous, well seene, knowne, obserued, and spoken of, both farre and neere. Thithly, by the efficient and working cause of it, (*Jehouah*) the Lord himselfe. Fourthly, by the matter of the Couenant and worke of God, their happy estate, and true blessednesse, the promise whereof is indefinite without circumscriptions, bounds, or limitations, including a nationall or ciuill blessing, for peace, safety, deliuerances, for good gouernment, and due obedience thereto yielded; An Ecclesiasticall or Church blessing, for holy Ministrie, holy Doctrine, holy Sacraments, and holy Ordinances of all sorts. A domesticall blessing for the well-fare and good estate of family, friends, and kindred, and those who are by such relation vnited together. A negotiall blessing for prosperous successe in their callings, employments, affaires, and estates. A personall blessing for due credit and estimation, all corporall good things which are needfull for the outward man, and all spirituall graces, which may build vp the conscience. Now out of these words taken jointly together, we may well obserue this point:

Doctrine 1.
Christ his
comming hath
enlarged the
liberty of
Christians,
both old and
young.

That the Gospel of Christ hath enlarged the prerogatives of Gods people both for themselves, and theirs, and nothing diminished them: the true seede of *Abraham* hath alwayes bene blessed, euer since God selected them to bee peculiar to himselfe, and many bright
dayes.

dayes of happines haue shined vpon them, as in *Moses* time and *Dauids*, and diuers besides, yet then was not the Sunne of righteousness risen so cleerely as afterwards, which being once vp doth set no more, although the clouds at some times, and in some places, doe passe betwene it and the earth. A wonderfull treasure of grace was brought by the birth of Christ comming into the world, which the Angels reioyced at in their Hymne, and *Abraham*, the Prophets, and Kings of former times desired to see: And a greater addition was made vnto it by his ascension, and going out of the world, when captiuitie was led captiue, and such precious gifts were bestowed on men, for the gathering together of the Saints, for the worke of the Ministry, and for the education of the body of Christ, till we all meete together (in the vnity of Faith, and in the knowledge of the Sonne of God) vnto a perfect man, vnto the measure of the age of the fulnesse of Christ.

Luke 2. 14.

Iohn 8. 56.

Luke 10. 14.

Eph. 4. 8.

The Apost. *Peter* produceth the Prophet *Isaiah*, foretelling of this glad some season, and conuinceth the very gainsaiers of the manifest experience of the truth thereof: And it shall be in the last dayes, saith God: *I will poure out of my Spirit, vpon all flesh, and your sonnes and your daughters shall Prophesie, your yong men shall see Visions, and your old men shall dreame Dreames, and on my seruants and on my hand-maids I will poure out of my Spirit, and they shall Prophesie in those daies.* And for the same purpose S. *Paul* alledgeth the words of *Isaiah*; In an acceptable time haue I heard thee, in the day of Saluation haue I succoured thee: behold, now is the accepted time, now is the day of Saluation. Howbeit, it is not *Isaiah* or *Isaiah* alone, or a few others, who haue fore-shewne these Euangelicall graces, but all the Prophets from *Samuel*, and thenceforth, as many as haue spoken, haue likewise fore-told of these daies: yea God hath spoken the same by the mouth of his holy

Acts 2. 17.

2 Cor. 6. 2, 11.

Acts 3. 14.

Luke 1.70.

Prophets, which haue beene since the world began: True it is, that in the time of the Law, the godly were sonnes, yea, and heires, and Lords of great estates; but they were in minoritie vnder tutors, and gouernours, as if they had beene seruants: but when the fulnesse of time was come, and God had sent forth his Sonne made of a woman, their condition was changed, their wardship was expired, and (as men being come to their yeares) inioyed their inheritance. Such a difference and imparitie there is betweene the Iewes vnder the Law, and the Christian Churches in the time of the Gospell. Now the Scriptures of God doe yeeld as well arguments, and reasons; as testimonies, and affirmations, for the prooue of this point.

Reason. 1.
Gods fauours
are still increa-
sing to his peo-
ple.

Pro. 4.18.

One may be collected from the loue of God, which although in the nature thereof, admitteth no diminution, or augmentation, as being one of his infinite immutable attributes; yet in operation and working, the effects of it are more and more increased, with larger testimonies of his kindnesse to his seruants, as riuers are in long running, receiuing in their passage, springs, and brookes, and confluences of diuers waters: By vertue of this it is said, that *The way of the righteous shineth, as the light that shineth more and more, vntill it be perfit day*: If then the particular estates of seuerall men, be still on the growing hand, and daily proceed from drawing towards noone-tide; we may confidently conclude, that he wil not be failing towards his Church, the whole body of his people so much respected of him. There was a time when the promise of Saluation by Christ was single, and without Sacrament; for so it was made first to *Adam*: After that was Circumcision in *Abrahams* time added vnto it, as the only seale then of the Couenant, which in proceesse of time was associated with the Pasche, the second Sacrament of the Old Testament: After that the Law was promul-
gated

gated out of Mount Syon, deliuered both by the mouth and hand of the Lord, not long before *Moses* wrote the first five Bookes of the Scripture; And the solemne worship of God, with Priesthood, Arke, and Tabernacle was publiely established. After that the Kingdome was confirmed vnto *Dauid* and his familie, then was the Temple built, and then from time to time many Prophets were raised vp, and many holy writings added to the former, vntill at the last, in the fulnesse of time, the Sauour himselfe came into the world and finished the worke of Redemption, by his death and Resurrection, and so with triumph gloriously departed into heauen, and thence sent downe his Spirit; caused his Gospell by his Apostles and other Messengers to be published to the Gentiles, enlarged his Kingdome daily amongst many Nations, and enriched his Church with the most heauenly Oracles, and blessed Bookes of the New Testament: All these, and innumerable other benefits, doe abundantly manifest the multiply- ing goodnesse of God to his people.

Another reason, and that consequently, and firmly grounded on the former, is taken from the glory, and stability of Gods new Couenant, bringing incomparably, greater dignitie and splendor to the Christian Church, by the illustrious and noble ordinances therein contained, then euer the old Couenant could yeeld to that of Israel.

Reason. 2.
The New Testament is more stable then the Old.

For first, It is published by a more excellent Ministerie, hauing Christ himselfe not onely for the Author of it, by his Spirit, but the personall Preacher of it, by his owne gracious voice, which hath authorized and dignified the worke and seruice of his Messengers, to the end of the world: and in this respect, the Scriptures so much commend the power and Maiestie of the Gospell about the Law: as first, *Malachy* by way of prediction; *The Lord whom yee seeke shall speedily come*

Malach. 3. 1.

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John 1. 17.

Heb. 1. 1.

to his Temple, even the messenger of the Covenant whom ye desire. Behold, he shall come saith the Lord of hosts. Then the Apostles and Writers of the New Testament by way of witnessing the accomplishment thereof: The law (saith John) was given by Moses, but grace and truth came by Jesus Christ. At sundry times, and in sundry manners (saith the Apostle to the Hebrewes) God spake in old time to our fathers, by the Prophets: But in these last daies he hath spoken to vs, by his owne Sonne, whom he hath made heire of all things. And againe, If the Word spoken by Angels was stedfast, and euery transgression and disobedience receiued a iust recompence of reward, how shall we escape, if we neglect so great Salvation? which at the first began to be preached by the Lord, and afterward was confirmed to vs by them that heard him.

Heb. 2. 2, 3.

2.

1 Cor. 3. 13.

1 Cor. 4. 3.

In the next place, the Doctrine of it is more bright and cleere, and without veile, either vpon it selfe, or vpon their hearts, who faithfully reade or heare it; and therefore Paul in commendation thereof saith, That we all behold, as in a mirror, the glory of the Lord with open face, and are changed into the same image from glory to glory, as by the spirit of God. And if our Gospell be hid, it is hid to them that are lost; in whom, the god of this world, hath blinded the mindes, that is of Infidels, that the glorious Gospell of Christ, which is the Image of God, should not shine vnto them.

3.

Thirdly, the Seales of this are more authentique then that had any: for it is confirmed by the blood of Christ, the meritorious scale of ratification, as a testament procured after the death of the testator, and we sit in the possession of our inheritance, seised of it in esse and being, and not tarrying for it, as a state altogether in remainder: And therefore also our Sacraments the Seales of application, as Baptisme & the Lords Supper, are representations, and for memoriall of the worke of salvation,

tion, finished and made perfect, whereas the legall Sacrifices and Sacraments, were types and shadows of redemption, hoped for, but not as then accomplished.

Fourthly, this new Covenat standeth vpo easier conditions the that other did, without indentment for such multiplicities of bodily exercises, and externall rites: we are not put to the charges of Sacrifices and offerings: we are not put to the paines of washings and Purifications, nor to iournies to arke, tabernacle, or temple, and such like places; we are not bound to the keeping of Iubilies, leuenth Yeares, Passeouers, Pentecosts, and such like obseruations.

Fiftly, the old Testament was not so fertile in giuing of grace, the Spirit worketh farre more copiously, and with greater efficacy in the New: although *Abraham, David*, some particulars & in an extraordinary manner and measure haue exceeded the greater number of Christians, in faith, loue, and vertues of that kind; Yet *Paul* and the Apostles went beyond the most of them in the best sort of heavenly endowments, and those of the meaner ranke, excell them in knowledge and vnderstanding, and exceed their ordinary sort in other the fruits of the Spirit. All this *Jeremiah* foretold of, when he said; Behold the daies come, saith the Lord, that I will make a new Covenat with the house of *Israel*, and the house of *Judah*, not according to the Covenat I made with their fathers, when I tooke them by the hand to bring them out the of Land of *Egypt*, the which my Covenat they brake, though I was a husband to them, saith the Lord: But this shall be the Covenat that I will make with the house of *Israel*, After those daies, saith the Lord, I will put my Lawes into their inward parts, and write it in their heares, and will be their God, and they shall be my people, and they shall no more teach every man his neighbour, and every

Ier. 31, 32.

man

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man his brother, saying, (know the Lord); for they shall know mee from the least of them vnto the greatest of them, saith the Lord, for I will forgine their iniquities, and remember their sinnes no more.

Lastly, This Couenant now intreated of, is of larger extent, both for durance and for persons, then euer the former could reach vnto: for, the continuance of it will be to the end of the world, whereas that was determinable vpon the comming of the Messias; alterable therefore, and accordingly altered. For persons, the Elect of all Nations are comprehended within this, as well as Israel, and *Abrahams* progenie: there is no difference of Grecian or Iew, circumcision or vncircumcision; Barbarian, Schythian, bond nor free; but

Heb 11. 27, 28.

Vse. 1.

Christians ought to haue their behaviour answerable to their spirituall dignitie.

Hereof we may learne an instruction in generall, that our waies be correspondent to our promotion; that we additt our selues at least to as much pietie as they haue exercised whom we go before in honor & preferment. Dutie bindeth vs in consideration of our high calling, to labour for as much vertue and righteousness as the best Israelites attained vnto, and the rest ought to haue sought for. The Apostles exhortation is directed to vs

Pet 1. 13, 14, 15

all; *Gird vp the loynes of your minde, be sober, and trust perfectly on the Grace that is brought vnto you by the Reuelation of Iesus Christ, as obedient children, not fashioning your selues vnto the former lusts of your ignorance, but as he who hath called you is holy, so be yee holy, in all manner of conuersation, because it is written; Be yee holy, for I am holy.* Which of the Patriarchs or other Ancients doth not propose to vs an example for imitation in substantiall duties, for faithfull dependance on God, and commanding our familie to keepe the waies of the Lord with *Abraham*? for wrestling with God by praier in difficulties with *Jacob*? for abandoning the seruice and societie of wicked men with *David*? &c.

All

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All the morall precepts which were given to the Nation of Israel, are given to vs; the threats to them, are threats to vs; the promises to them, are promises to vs; their exaltation, is a patterne of our exaltation; they were a chosen Generation, so are we; they were a royal Priesthood, so are we; they were a holy Nation, so are we. All this intended to incite them to shew forth the vertues of him, that had called them out of darkness into his marvellous light; and doth it not as much concerne vs to performe the same dutie? These spoken to by *Peter*, were Christians I confesse as well as Jewes; but thereby we are informed what God expecteth at the hands of Christians, namely, fruitfulnessse correspondent to his fauours. If he haue planted vs for trees of righteousness, in a happy climate, in a fertile soile, with much industry, and manuring. If we grow vpon the banke, and by the brinke of the water of life, he looketh for varietie and plentie of delectable and pleasant fruits at our hand, all the seasons of the yeares of our life: the leaues, buddes, blossomes, and ripe fruit of pietie and Religion, ought euery day to hang vpon our branches; equitie, mercie, and goodness, alwaies to be seene, gathered, and tasted; temperance, humilitie, and chastitie, with such other vertues of that nature, to be apparant vnto the eyes of God and men, and our owne consciences. As the daies are brighter then in former Ages, so is it requisite, that the people lining herein, should walke as the children of light: As we are promoted and made noble by a spirituall advancement, so is it expedient that we be clad with the rich robes and garments of Righteousnesse, fit for heauenly Nobilitie. Why should we then, to the dishonour of our glorious Father, and the shamefull debasement of our selues, goe apparelled like ragged vagrants, wearing the patched cloakes of pride and prophanesne, of oppression and crueltie, of luxury and filchinesse, of

D

fraudulency

fraudulencie and worldlinesse, of lying and of falshood; with which, and many other vices, the hearts, tongues, actions, and waies of innumerable, professing themselves to be Christians, are ouerrunne; and swarme as much as any beggars clothes doe with vermine? They are like to the old Canaanites (yea, worse then the present vnbeleeuing Iewes, who obstinately refuse Christ, and reiect Saluation) then to the ancient Israelites, who long before his comming, reposed their confidence in him for their Redemption. No people in the world are more shrill in the eares of men, to praise the times, to applaude the Gospell, to boast of their Saniour, and their strong affiance in him, and yet scarce any haue bene greater offences to the eyes of men, for the discouragement of the weake, the grieffe of the most godly, the diuerting of them that were inclining to Religion: and for the hardning, reioycing, insultation, and triumph, of them that are enemies to Religion. Are there any (say they) more forward in the discourse of their lippes? and are there any more backward in performance of that whereof their lippes haue discoursed? They seeke and finde aduantage in Magistrates, and Ministers, in Masters, and Seruants, all vocations, in all degrees, in all commerce, and manner of society? Why lye wee open to their reproches, & nay, why expose wee our selues, to the complaint, and expostulation of Gods owne Spirit? Thou who teachest another, teachest thou not thy selfe? Thou who preachest a man should not steale, dost thou steale? Thou who sayest a man should not commit Adulterie, dost thou commit adulterie? Thou who abhorrest Idolatrie, committest thou Sacreledge? Thou who gloriest in the Law, through breaking the Law, dishonorest thou God? For the name of God is blasphemed amongst the Gentiles through you, as it is written.

Rom. 2. 13, 22,
23.

In

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II

In the next place, if wee will follow the godly Fathers, walking in their steps of obedience, and shunning sinfull courses, as they abandoned; wee must be like minded also for the estimation of the holy Word of God, and other Sacred ordinances, which induced them vpon all opportunities, and as oft as they might, to partake of the benefites thereof? Because the Lord honoured that people by shewing his Word vnto *Isaac*, his Statutes and his Iudgements vnto *Israel*, and had not dealt so with euery Nation, neither did they know his iudgements; therefore also the true members of his body, embraced his Word, with high admiration, singular delight, and marueilous great affection. *How doe I loue thy law?* (saith one Prophet:) *It is my meditation continually: I haue had as great delight in thy testimonies, as in all riches: How sweete are thy promises vnto my mouth, yea more then honey vnto my mouth: Thy words were found by mee* (saith another Prophet) *and I did eate them, and thy Word was vnto mee the ioy and reioycing of my heart: For thy name is called vpon by me O Lord God of hostes: And being so rauished with the Word of God, they were no lesse delighted with his Worship, and with the exercise of his Seruices: So meant David, when hee said: As the Hart brayeth for the Ri- uers of water, so panteth my Soule after thee, O Lord: My Soule thirsteth for God, euen for the living God, When shall I come and appeare before the presence of the Lord? And in another Psalm, O Lord of hosts how amiable are thy Tabernacles? my Soule longeth, and fainteth for the Courts of the Lord: Blessed are they that dwell in thine house, they shall euer praise thee: Blessed is the man whose strength is in thee, and in whose heart are the waies of them, they goe from company to company vntill they appeare before the Lord in Syn' For a day in thy Courts is better then a thousand other*

Ps 2.

The word of God is as much to be esteemed now, as euer it hath beene in former ages by any.

Ps 147. 19.

10.

Ps 119. 8. 97.

Ps 119. 14.

103.

Ier. 15. 26.

Ps 42. 2.

Ps 34. 1. 2.

45.

where. Now if we haue the same tellimonies and promises which they had, with others, Euangelicall and Apostolicall, farre surmounting them in excellency? If our congregations and assemblies, if our doctrine and Sacraments, beas beautifull, and as well adorned with Christ his gracious presence, then are our cares deafe, our eyes blinde, and all our Spirituall senses, and appetites corrupted, in case we apprehend no heauenly ioy and consolation in them, and set not much, and most of all by them.

¶ 3.
Papists setting
vp their owne
inventions,
apprehend not
the excellency
of Gods di-
uine ordina-
nces.

We may not altogether with silence passe by the Romish Church, and practise of the Papists, although we haue not destinated any large or set discourse against them: for if they did apprehend such a splendor, and brightnesse in the Sunne of Righteousnesse, now shining, as the Holy Ghost foretold, and so many faithfull men haue seene, felt, and found verified in all Ages, and places where the Gospell hath beene established; they would be more rauished with the loue of it, and lesse dote vpon their owne superstitious traditions, and idolatrous inuentions: the light of it would discouer cleerely vnto them the foulnesse of mens workes, presumptuously vsurping the dignitie of meritoriousnesse, which is the honour and prerogative of Christ his most perfect obedience.

¶ 4.
Infants haue a
right in bap-
tisme.

Now must we pleade against the Anabaptists for our children and progenie, the seede of the righteous, that they (notwithstanding their infancie or childhood) are to be reckoned in the number of Gods people, as inheritors of christian priuiledges fit for their age, vntill by unfull misbehaviour they shall declare themselves to haue made a forfeiture thereof: for otherwise the babes of christian Gentiles, be in no better case then the vnbeleeuing Heathen; and the infants of christian Iewes would be in worse case then their forefathers before Christ: and so his comming should turne to a disparagement

paragement to them, to depose them from their former hereditary dignitie. Now if as *Simcon* testified, *He was to be a light to the Gentiles, and the glory of his people Israel*, that must neuer be admitted, that he would leaue any sort of the Elect seed of the faithfull Gentiles in darkenesse, and eclipse the lightsome estate of those which are both descended out of the loines of *Abraham*, and are likewise children of the Promise.

This point then in especiall manner will fitly serue to iustifie as lawfull and warrantable the baptisme of Infants in the Churches of Christ: defect of yeares maketh not the kindnesse of God defectiue vnto them: for then he would neuer haue professed himselfe to be the God of any so young; much lesse haue couenanted it, much lesse haue sealed the Couenant, and least of all haue engrauen the print of the Seale in their flesh, as well as in the flesh of their elders, as well as *Abra-*
Luke 2. 32.
hams owne flesh, to whom first and principally, that Couenant was granted: Wherefore it is apparant, that Gods fauour is not appropriated to the elder sort, and men of ripe yeares onely, but that younglings also may partake of this gracious goodnesse, and this we may obserue in his administration, that all sorts whom he ioynes together in the communion and participation of his mercies, he doth vnite together vnder his Seale as ioint Legatees, or Grauntees in the same sacred Testament and Charter; though females among the Iewes by a naturall impediment were vncapable of Circumcision, and children, with vs vnable to examine and iudge themselves, bee not admitted to the Lords Supper, to their hurt and annoyāce. And for the more orderly proceeding, that the veritie of the cause may the better be cleared, we will first make a recitall of the franchises, which the people of Israel enioyed all the time of the Law. Secondly, inferences shall be drawne out of the New Testament, whereby it may appeare, that

Gen. 17. 12, 13.

Infants are capable of Baptisme, and Baptisme fit to be administred to Infants. Thirdly an answer shall be given to all the Obiections seeming to be of any force, which are made against the Apologie, or practise of it.

1.
What the prerogatives of the Israelites were,
16. 52. 3.

Toucing the first of these, it is manifest that the Couenants of God, and the Seales thereof, put a difference, and made a seperation, betweene them, and all other Nations of the world, by the testimony of *Isaiah* saying. Henceforth shall no more come into thee vncircumcised, and the vnclean. And the Apostle professeth so much to the Ephesians, when he wished them to remember: *That being in times past Gentiles in the flesh, and called vncircumcision, of them which are called circumcision, in the flesh made with hands, that they were at that time without Christ, and were aliens from the Common-wealth of Israel, and were strangers from the Couenants of Promise, and had no hope, and were without God in the world.*

Eph. 2. 11, 12.

2.

Next the Parents and Children were included ioyntly in the same Couenant, perpetually: *Psal. 105. 8, 9, 10.* He hath alwaies remembered his Couenant, and promise made to a thousand Generations.

3.
Gen. 17. 10, 11,
12.

4.

Add hereunto that infancy debarred none from the benefit of this prerogative: And this farther, that the Seale wherewith they were signed in their childhood stood good all the daies of their life, and was effectual, for admonition, operation, and singular comfort, as shall farther be declared in fit place hereafter.

5.

Lastly, families consecrated to the Lord, and incorporated into the body of the Church, remained so still, retaining their priuledge, vntill they did reuolt, and voluntarily fall away, as was the case of *Esau* *Ismael*, and the posteritie of *Keturah*. Now which of all these prerogatives was not honourable, and precious? did not the Lord in every one of them peculiarly expresse to his people, a fauour more then ordinary and

and common, to the rest of mankinde? yet we of the Christian Church to whom he daigneth the estate and title of his people, as frankly as euer to them, euen in this acceptable time, in the day of Saluation, are de- priued of these pledges of his grace; in case our Chil- dren (as no members of Christ his body) be excluded from the vse and benefit of all Sacraments, and Cou- nants. But I hope that by the force of the inferences which may be collected out of the New Testament, we shall be freed from any such detriment.

The first whereof which we shall produce, is corres- pondent to the kindnesse of God, to *Abrahams* house, that he is not only merciful to good men themselves, but graciously minded also towards their progenie, as this present text testifyeth, and another for the same purpose written by the same pen-man: *I will powre water upon him that is thirstie, and flouds upon the dry ground: I will powre my spirit upon thy seede, and my blessing upon thy off-spring.* I trow this our Prophet employed so much about the af- faires of Christ, his exaltation, sufferings, dominion, go- uernment, and subiects, shall be esteemed Euangelicall: but if any except against him, yet he shall know the same effect, was pronounced with an Apostolicall Au- thoritic, and published by an Euangelist: *Acts 2. 39. The Promise belongeth to you and to your Children.*

Then we are to vnderstand, that the children of the righteous are domesticall, and of Gods owne household, when the Apostle appoſeth them to the vnclane race of infidels, and vnbeleeuers, and honoureth them by the ti- tle of holynesse, which would too much derogate from the dignitie of Gods children, and make the case of In- fidels farre lesse loathsome, and hideous, if it might pro- miscuously be ascribed to both. And obserue withall that the concrete in this forme of speech, doth argue the abstract; they that are holy, are so denominated from holynesse, which is a proper and perpetuall ornament of Gods

1.
The priuiled-
ges of Christi-
ans in the new
testament: God
is gracious to
children as wel
as to their pa-
rents.
Iſa. 44. 3.

2.
Christian in-
fants are of
Gods family.

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Gods house, as *David* professeth, *Psal.* 93. 5. and neuer to be found in Satans darke and filthie dungeon.

3.

Further we may proceede, and boldly affirme, that defect of yeares doth not disāble young children, to be either holy, or of Gods houshold : for would Ch. rist call for prophane and impure aliants to be brought vnto him ? would he actually and vocally blesse them with his hands and lips ? would he openly declare the right and title of vnholly persons to the Kingdome o. Heauen ? when his owne Spirit teacheth afterwards, that into it, shall enter none vncleane thing ; And without holinesse, no man shall see the Lord, *Heb.* 12. 14.

Apocal. 12. 7.

4.

All the members of Gods house, haue a right in the priuiledges of it.

In the fourth place it will follow, that all the domestiques of Gods house are interested in the graces thereof, agreeable to their capacitie ; as the Couenants, and promises, remission of sinnes, reconciliation with God, vnion with the people of God, and others such like : In the assurance whereof, *S. Paul* doth strongly confirme the *Ephesians* (when he saith) *Remember that ye being in times past Gentiles in the flesh, called vncircumcision of them which were called circumcision, of the flesh made with hands. that yee were at that time without Christ, and aliants from the Commonwealth of Israel, and were strangers from the Couenants of Promise, and had no hope, and were without God in the world : But now in Iesus Christ ye which once were farre off, are made neere by the bloud of Christ, for he is our peace, which hath made of both one, and hath broken the stop of the partition wall, that he might reconcile both vnto God, in one body, in his crosse, and slay hatred thereby, and came, and preached peace to you which were farre off, and to them that were neere ; now therefore ye are no more strangers and forrainers, but Citizens with the Saints, and of the houshold of God. Which Scripture informed them, and it doth vs, of diuers materiall points. First, that they that were Heathen, were differing*

ring from Gods people as aduersary nations, but embracing the faith, and becomming Christians: a vnion was made, and they conioyned together in state and household: Secondly, when they were forrainers to the Church, and seperated from it, they were at variance with God, and subiect to his hatred for their iniquities.

But being knit to the Church, as inhabitants thereof, God through Christ is pacified towards them, and reconciled to them; which must needes be by the pardon, and remission of their sinnes: Thirdly, when they were without Christ, and the communion of his people, and in Gods displeasure, and danger of destruction, they had neither sound hope in themselves, nor promises of good things from the Lord: But now being in Christ, and annexed to the rest of his members, they haue assurance of felicitie, which they may build vpon, or rather are built vpon: namely, all that comfortable doctrine, which both the Apostles, and Prophets haue published.

Lastly to those who are estated in the promises, and covenants of God doth baptisme truly belong: for vpon that ground, doth *Peter* perswade, and incourage such a multitude in the *Acts* vnto it, saying. *Repent and be baptized everyone of you, in the name of Iesus Christ, for the promise is made to you, and to your children.* Putting them in minde, that as their faithfull progenitors had obtained mercy at Gods hand by receiuing promises for themselves, and their seede, (by vertue whereof, Christ by his graces was there presently tendered vnto them, and their children) so they should bee as carefull to entertaine him in his word, and sacraments by faith and repentance, for their owne saluation, and deriue the like blessed condition to the race of their posteritie, so farre as in them lay, making them also capable of the subiect, zeale, and vertue of the covenants.

In the premisles it hath appeared that children are in

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case

5.
Baptisme to
belong to the
same parents
that the cove-
nants, or pros-
mises doe.

Baptisme is
good, & pro-
fitable for the
people of
God.

The congrega-
tion is gra-
ced by it.

1/4. 49. 18.
Godly parents
are gladdened
by baptisme.

Baptisme is
beneficiall to
elect infants.

Psal. 71. 6.

case to be baptized, and may as lawfully so be, as in times before Christ, they might be circumcised: Now in the sequels, the expedience of the practise is to be made good, that it is needfull, vsfull, and very commodious to the people of God: first, the congregation is graced by it for holy comlineffe, it being seemely that Gods Lambes should be marked with his owne brand, and not liue like strayes, which are not vnited to any flocke, nor looked vnto by any shepheard. The Church is decked and adorned with these, which in this manner spring vp in her, and as the Prophets words are to be vnderstood of many which should bee conuerted and turned to Christ; so are they also verified in those which by Birth and Baptisme are added to the number of the faithfull, when he saith: *Thou shalt put them all vpon thee as a garment, and gird thy selfe with them as a Bride:*

Secondly, parents are not a little comforted and made glad to heare the prayers of the Church in the behalfe of their children, and to haue them acknowledged as members thereof; also to see the Lord Iesus Christ ministerially embracing, and blessing them; and to finde themselves so much respected of God, and the congregation, as that their seede shall haue admission to the assembly of the Saints, and the benefite of the Sacraments by vertue of their Christian state: And thirdly, in the third place, is not the elect Infant made happy by so timely a testification of Gods goodnesse towards it, as to bee brought to the participation of heavenly things, almost so soone as of earthly, and to enioy the meanes of grace so quickly after the beginning of life? *David* would neuer make an end of praising God by whom he had bene holden vp from the wombe, and who had taken him out of his mothers bowels; and is it not as great a matter to enioy so sacred a seale, of so gracious a cōuenant, and that almost so soone as hee is brought from the wombe to the light? let it not be objected that baptisme is a com-

mon

men to all both good and bad; for our speech is of Gods chosen: and he by an ordinary manner, doth also preserve at the birth, the worst as well as the best, which yet diminished not *Dauids* thankfulness. But what is the profite that baptisme yeeldeth to the baptized, since it is so much commended, and thought to be so beneficiall for children?

First it is giuen by the Lord to his people, as a symbole, pledge, and representation of his iustifying grace, to reftine and seale vp the remission of their sinnes, washed away by the blood of Christ.

1.
Baptisme confirmeth the remission of sins.
Act. 2. 38.

Secondly, it is prescribed as a remedy against sinfulness and naturall corruption, to worke by the spirit sound mortification of the flesh, with the lusts and deeds thereof. And this the Apostle meaneth when hee saith, wee are buried with Christ by baptisme into his death.

2.
Baptisme helpeth to mortification.
Rom. 6. 4.

Thirdly, it yeeldes a gracious force by the power of the holy Ghost, for vivification, whereby a man shall be enabled to performe such obedience to the Lord, and liue so holily, as that the life of God may shewe it selfe by an effectuall operation to be liuely in him: and this is to partake of his resurrection, which is a firme euidence for glorification. Now which of all these effects haue children no neede of? or being in neede, there may be no hope of? Without the first, both young men and maydens, old men and children, and all of euery age, sexe, and condition, are most miserable. And as touching Gods chosen infants, if their life be taken away in their infancy and childhood, before they attaine to vnderstanding, they shall haue the represented estate of blessednes conferred vpon them, as well as the representing signe was, with so much grace and holinesse as befiteth their age: As for the worke of sanctification in crucifying the old man, and quickning of the new, it will spring vp in the baptized elect if they liue to any maturity in due season certainly, (though not alwayes speedily) even

3.
Baptisme conuurreth to the working of obedience.

*Mat. 2. 39.**Rom. 6. 5.**Eph. 6. 4.*

Baptisme is a
badge of christi-
an professi-
on.

when the dewe of the word, and such meanes as God hath decreed by the vertue of the Spirit, shall water the seede of the Sacrament: Seedes-men neither looke for ripe eares, or greene blades at the instant of their sowing, but leaue the graine in the ground in the same forme they brought it from home, and sowed it there, and yet a croppe ensueth many months after. The Apostle compareth baptizing to grafting, which is not without effect, though there appeare not in the sence a present growth; especially with leaue, blossomes, and ripe fruit. Many medicines worke not instantly vpon the patients receite of them, but lye in the body, not onely an houre, but sometimes a night before they worke, and yet effect the cure for which they were ministred: Howbeit great care is to be taken by godly parents to second the baptisme of their children with speedy instructions, so soone as their capacitie can apprehend them; so may they find the fruite of their precepts and prayers for them sooner then many looke for: Therefore are parents called vpon, to nourish them vp in the feare, and information of the Lord: *Timothy* his example standeth for a good prooffe that vertue and goodnesse may timely take roote in the mindes of them that be very young, thus *Paul* testifieth of him, that he had learned the like Scriptures which were able to make him wise to saluation from a child; euen, as it were from his infancy. Besides these benefites of baptisme, accrewing so directly, sooner or later, to the soules of the baptized: It is also no meane blessing to haue a place in the body of the Church, regarded and prayed for with the rest of the members: The liuery, badge, and cognisance of religion, and christianitie, is not to be sleighted, and lightly set by.

Thus hath the truth of this cause beene briefly pleaded, though with few arguments; yet with such as apparently cleare the equitie of it, the summe of all together being thus.

If

If the baptizing of children be vnlawfull ; either it is because infancy maketh them vncapable of all sacraments. Or because the infants of Christians are vnmeet for the sacrament of baptisme: Or because the sacrament of baptisme is vnfit for them: But infancy maketh not all vncapable of all sacraments ; (the seede of saluation pertaking of circumcision;) neither are the babes of Christians (being holy) vnmeet for baptisme: neither is baptisme (being so vsefull for the present, and like to be so profitable for the time to come) vnfit for them.

Therefore the baptizing of children is not vnlawfull.

Hitherto the matter hath beene treated of, and handled positively by grounds, & allegations of Scriptures, with reasons out of the same deduced , all one in substance with those which many godly learned men haue formerly preached and written: in our proceeding wee must maintaine and defend it oppositively against gain-sayers which bring fallacious obiections; not onely such as wit can make for disputatio sake, but such as deluded mindes doe seriously suggelt , to draw as many as they can into the same error with themselves: for this truth how true soeuer it is, of latter yeeres hath eagerly beene impugned by tongues, and penes of them which would worke in men a perswasion, [that baptisme ministred to little children is a violation of Gods holy ordinance, and no true Sacrament: and all those are vn baptized, and no true members of Christ and his Church, who renounce it not, by seeking a new initiation , and therefore to bring the practise of it within the compasse of presumptuous wil-worship, and make the most firme and solid proofes for it, seeme to be of no validitie. To instance in the particulars, wee confirme our selues in the vsage of it by the analogy of circumcision prescribed to young children by the Lord himselfe at the first institution of it in the seuenteenth of *Genesis*. They take three exceptions against this example: first, they question the

Gen. 17. 12.

foundation of the argument, and challenge the authoritie whereupon it is grounded. Secondly, they pretend a substantiall disproportion, betweene the things which are compared together. Lastly, they pleade the different manner of the administration of them. These and all the rest following shall be collected out of their owne bookes, and *verbatim* recited, without alteration of words, although the order (of first, and last, and the like) for perspicuities sake be varied: That they challenge the authoritie, this insulting sentence of theirs declareth:

They are compelled to runne to the Old Testament, though it will not serve them, and from thence to fetch the chiefe corner stone of their building, viz. for Circumcision, and wholly forsake the New Testament, and practise of the Apostles and be Moses disciples: As if Christ were not sufficient to teach them in his New Testament, but they will cleave to the new of the Old, Christ of Moses, the Gospell of the Law.

Ans^r.

If we were of the opinion which certaine held in the Acts of the Apostles, who affirmed that circumcision was needfull to Saluation, this imputation would lye hard vpon vs, & come soundly home vnto vs: for that is indeede to runne from the Gospell vnto the Law: But contending for the large, and free libertie of Baptisme, which is the gate, and entrance into Christian profession, the badge of the Faith, and seale of the New Covenant, and be so grievously traduced, we are encouraged by the Apostles to despise their reproach, and to giue credit to the saying of Salomon; *That as the sparrow and swallow by flying, escape so the curse that is causelesse shall not come*: What enill hath Moses either said or done, that we for receiuing his Witnesse, should be said to forsake the New Testament, and be his Disciples, in derogation of Christ? Only a text is alledged, and applied by vs, and written by him, according to the

Acts 15.5.

Heb. 11.2.

Pro. 26.1.

Gen. 17.1

the direction of the Holy Ghost, how God commanded every man-child of eight dayes old, in *Abrahams* familie, through all Generations to be circumcised; and is the crime so hainous, as if *Christ*, and *Moses* were at variance, and we sided with *Moses* against *Christ*? all the fault must needs be for the taking a Testimonie as authentique, out of *Moses* his writings, and yet our Saviour himselfe did often so: as when he would refine *Marth. 19. 4. 5.* *Matrimonie* from the wonted corruption of *Poligamie*, he reduceth it to the first institution, recorded in one of these Bookes, saying; *Have ye not read that he which made them at the beginning, made them male and female: for this cause shall a man leave father, and mother, and cleave unto his Wife, and they shall be one flesh:* So when he would reprove the superstitious observation of the Sabbath, in such as quarrelled against the exercise of mercie therein; hee gathereth a comparison out of one of these Bookes, saying; *See on the Sabbath day circumcise a man: if a man on the Sabbath day receive circumcision, that the Law of Moses should not be broken, be ye angry with me because I have made a man every whit whole on the Sabbath day?* When he would confute the Sadducees, and prone the Resurrection of the dead, he inferreth a consequence, out of one of these Bookes in these words; *Concerning the Resurrection of the dead have ye not read, what is spoken to you of God, saying: I am the God of Abraham, the God of Isaac, the God of Jacob: God is not the God of the dead, but of the living.* *Mat. 22. 31, 32*
Exed. 3. 6. Now who are compelled to reject the holy Scriptures, writen in the Bookes of the Old Testament; The heavenly Oracles of God, which the Sonne of God himselfe perswadeth men to search; and those which testify of him, we or they? who runne not to the Law, but to vaine shifts in distrust of their cause, to dubble witness of such varietie, fidelitie, credit, and estimation, as was *Moses*, yea as is the Spirit of God by whose inspiration

inspiration these holy Bookes of God were indited? we or they? Their pretence for substantiall disproportion, betweene circumcision, and baptisme is grounded vpon the vnitnesse, or rather contrarietie of the Couenants whereof they are signes.

There are (say they) but two Couenants, that concerne vs in our present Controuersie; the Couenant of Workes, and the Couenant of Grace; the Law, and the Gospell, the Old and the New: The difference of them is largely set downe by the Apostle, Galat. 4. Where he declareth, that Abraham had two sonnes, One by a Seruant borne after the flesh; and one by Promise, by the Which, another thing is meant (saith the Apostle) for these mothers are the two Couenants, the one signifying Ierusalem materiall, Which is in bondage with her Children; the other Ierusalem Spirituall, Which is free, and is the mother of vs all: So that these two Couenants belong to these two Seedes, but with the one Seede, so saith the Apostle, euen those that bee of the faith of Abraham, (verse 29.) the children of the flesh are not they to whom this Couenant is made, the children of the flesh must be put out, and must not be heires with the faithfull; So that the Couenant that God made with Abraham and his children after the flesh, was not the Couenant which is done away, because of the weaknesse and unprofitablenesse, for it made nothing perfect: The Couenant, the seede, the signe, were all but shadowes of good things to come, they were types of heauenly things, not the heauenly things themselves. They say the Couenant made, Gen. 17. whereof Circumcision was a signe, was the same Couenant which wee haue now in the Gospell, but as their sayings are in other things, so are they in this: The Lord saith it is not the same, it is a new Couenant (that we haue under the Gospell) a better Couenant established vpon better promises, not like the old, which old is abrogated by reason of the weaknesse, and unprofitablenesse: If a new, a better, not like the old, then not the same; and the Lord sheweth

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Ans^r.

If the weight of things were to be tryed by their colour, and not by the ballance : and shewes could bring a sufficient confirmation without sifting, these words might well passe for currant, and easily euict the cause in question : for they haue a faire glosse of probabilitie, to make men belecue that the Old and New Couenants, are of farre different and contrary natures : but let their pretences be thoroughly scanned, and duly examined, and they will be found as light as vanitie, there being nothing in them, but the wresting and abuse of Scriptures. Wee will therefore inquire into their rearmes, what they meane by the children of *Abraham* after the flesh ; if they vnderstand thereby (as they ought) such of his seede, as were degenerated from him, in his faith, and grace, and become sinfull persons, or hypocrites, or such as stricke to the externall obseruation of the Law, and refused Christ, and declared themselves to be borne only after the flesh, as *Ierusalem*, that then was ; Wee confesse that these were not they to whom the Couenant of grace was made ; and such could not be heires with the faithfull : but what is this for their purpose ; neither is the Gospell now, nor the new Couenant, said to be made to such ; it is a stumbling-blocke, and the sauiour of death vnto them : But if they intend thereby, as it appeareth they doe, the naturall race and lineage of *Abraham*, not yet ripe for the operation of grace, nor haue thrust themselves out of Gods fauour by infidelitie, and rebellion, that they were without the Couenant of life, and saluation, they cruelly, and vniustly, condemne the generation of the righteous, and how shall *Isaack* himselfe escape their sentence, but that in this sense he was a bondman ; and in

inspiration these holy Bookes of God were indicted? we or they? Their pretence for substantiall disproportion, betweene Circumcision, and baptisme is grounded vpon the vniitnesse, or rather contrarietie of the Couenants whereof they are signes.

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The elect seed
of Abraham
were Gods true
adopted chil-
dren.

the case of *Ismael*, notwithstanding hee was the sonne of the Promise? Wherefore contradictorily to their negative position, (that the seede, the Covenant, the signe, were nothing but shadowes.) We oppose an affirmative assertion, that *Abrahams* children were a true seede, and not a meere shadow: that they enjoyed a true Covenant for saluation and eternall life, and not for the Land of Canaan, and earthly blessings onely; and that was confirmed by Circumcision, a true signe and Sacrament thereof, as shall in order be proued. When we call them a true seede, wee say they were a selected people, and properly adopted by God, and for *Abrahams*, *Isaacks*, and *Iacobs* sakes beloved; as being his owne children, and not figures alone of children to be begotten in future time, many generations after.

There were in those daies strangers, which were converted to the Lord, and saved; and yet neither their nations honoured by it, nor their Progenitors respected. *Ruth* was so, and so was *Rahab*; and *Ebedmelech*, and *Naaman*, and the woman of *Sarepta*; but what was this to *Moad*, or *Canaan*, or *Cush*, or *Arum*, or *Sidon*? no regard was had therein, either of their people or parentage. I hope they would be loth to say that God was a shadow in his fatherhood; yet their tenent doth tend much toward it, in that one correlative doth mutually argue another. God sent a plaine message to *Pharaoh*, and spake not by any gall figure or allegory; when hee bade: *Moses* saye: *Israel* is my father; euen my first-borne; Wherefore let my sonne goe, that he may serue me. And in another place comparing former times with later, when all shadowes should be abolished, he professeth the constancy, and immutabilitie of his fauour, saying; *The Lord hath appeared to me of old* (say they,) *yea I haue loved thee with an everlasting loue, therefore with mercy I haue drawne thee; for I am father vnto Israel, and Ephraim is my first-borne.* If he had shewen no recall kindnesse

Exod. 4. 22.

Ier. 31. 3. 9.

to them in this gift, but onely made them adumbrations, and shadowes of his goodnesse vnto others; is it likely, or vprobable, that he would so often haue vpbraided the degenerated Apostates with his benefits? and so sharply haue taxed them with vngratitude? Doe ye so reward the Lord, O ye foolish people, and vnwise? Is not he thy father that hath bought thee? hee hath made thee, and proportioned thee. Also by *Isaiah*; *Isa. 1. 2.*
Heare O Heauens, and hearken O Earth, for the Lord hath said, I haue brought up and nourished children, and they haue rebelled against me. In the New Testament, *Paul* expressly ascribeth vnto the Israelites the honour of adoption, and acknowledgeth that the Iewes by nature were not sinners as the Gentiles: his minde is not to pleade, that the Iewes were naturally better then the Gentiles, as if the one were wicked, and the other exempted from all manner of corruption, by generation, and conception: for then *Dauid* should haue had no cause to haue charged himselfe as hee did; but this kee pointeth at, that whereas all by nature were the children of wrath, the Lord for many generations, till the time of Grace, left the one part remedilesse, in that estate so miserable, and drew out the other by the vertue of the Covenants, confirming them in their adoption, and making the same after a sort hereditarie vnto them. But all other testimonies and proofes may be spared, seeing the Spirit of God directly affirmeth, that euen still, and so to the end of the world, the elect are beloued for their fathers sakes, as being holy branches of a root so holy. *Rom. 11. 16, 18*
 The Scriptures then (if we vnderstand our selues aright) doe preferre the naturall seede of *Abraham*, before any vanishing shadowes, and so I hope, they will the Covenants, when the substance of them, thereout shall be declared. Here must we againe repeate what our opposites say against it, and list the vnauidable absurdities, which will insue vpon their vnfound paradox; and then

seewhat the Lord saith for it, and yeeld vnto him the honour of his truth, and veritie. This they stand in, (*That there are but two Couenants which concerne vs in our present controuersie, the Couenant of Workes, and the Couenant of Grace*) and that the Couenant of Abraham after the flesh, was not the Couenant of Life and Salvation, it was the Couenant of Workes and of the Law; They instance in a particular in Exod. 3. where the Couenant is mentioned in (verse 6.) *I am the Lord Gad of thy father,*

The couenant of God with Abraham, and his seede, was more then a shadow.

Galat. 3. 10.

the God of Abraham, the God of Isaac, the God of Jacob:) euen that with them is no more worth, then to be put into the number of shadowes, to be meereley legall, a Couenant of Workes, and not of Grace: We may well perceiue how much they value other promises, and couenants deliuered by *Moses*, and the Prophets. When this so free, so gracious, and so comfortable, is not only slighted, but traduced by them to be rigorous, and tending to the condemnation of men, as is the Law without the Gospell, and the Couenant of Workes without Grace: forasmuch, as in that case they are bound to fulfill all, or to be lyable to the curse for the breaking of any one Commandement: For the promise of pardon is of an Euangelicall nature, and not Legall: they cannot cure, or couer their error by distinguishing of persons, that some are capable of the grace of the Couenant, and some subiect to the curse: for if *Abraham, Isaac, and Jacob*, the principall of the Patriarches, and expressly included, could not be graced with it, how would the body and ordinary ranke of their posteritie, so farre inferiour vnto them, be better benefited by it, or any other of his ordinances? The Prophet extollet the goodnesse of God to his people, in shewing his word vnto *Jacob*, his statutes, & his ordinances vnto *Israel*; and saith, he hath not dealt so with euery nation, neither haue the heathen knowne his iudgements waies: but these mens doctrine intendeth an extenuation of it.

Psal 147. 19.
20.

that

that he was liberall in shadowes ; or rather an aggrana-
tion of his feueritie, that they were the onely nation that
should haue the law without grace, and the killing let-
ter without the quickning spirit : Wee cannot but ei-
ther account them presumptuous in deprauing of the
Church, and of Gods fauours vnto it, or else censure the
Apostle, for being ouer-lauish in his commendations,
when he said, *That to them appertained the conuants, and
the adoption, and the giuing the law, and the seruice of God,
and the promises.* The old and the new conuants, the like, Rom. 9.4.
and the vnlike, stand not euer therefore in opposition the
one to the other, as aduerse, & contraries; but are the same
materially varying onely in their manner of administra-
tion, and the degrees of their glory and dignity. Wee
haue shewed already, that the latter incomparably sur-
mounteth the former in the excellency of ministry,
doctrine, scales and operation, hauing easier conditions,
larger extent, and longer continuance: but herein they
hold a sure and constant agreement: first, that both of
them confirme the godly of all ages in the hope of im-
mortality, and eternall blessednes; *Moses*, and the Pro-
phets, and the Apostles, and the sonne of God himselfe
doe all agree therein; Christ the author of the Gospell in-
ferreth so much out of that which was spoken to *Moses*,
the Minister of the Law to stand for euer: *Peter* reci-
teth the same sentence to make the Gospell; euen that
word which hee preached, appeare to be an immortall
seede in the regenerate, and to prooue their happines al-
so to be immortall: Secondly, they are both of them te-
stifications of the free fauour of God, without all respect
of the most righteous mans deserts; they publish the
pardon, and remission of sinnes, and set forth the grace
and goodnesse of God to his people, not persisting ob-
stinately contemptuous, notwithstanding their former
faults and present corruptions, from which the last of
Adams children haue no perfect immunity. This did the

What argu-
ment there is
betweene the
old testament
and the new.

Iſa. 40.7.9:

Pet. 1, 1. 25.

Exod. 34. 6.

Lord himselfe declare in the wilderness, when hee proclaimed his own name: saying, *Iehouah, Iehouah*, a strong God, mercifull and gracious, slow to anger, and abundant in goodnesse and truth, reseruing mercy for thousands, forgiving iniquitie, transgression and sinne.

Eph. 2. 8. 9.

All this is to bee seene in *Moses* his writings in the booke of the Law and old Testament, before Christ was come in the flesh, which we may be sure shall find a correspondency in the Euangelicall writings in the doctrine of the Apostles, and the new Testament, that doth more derogate from mans worthinesse, and magnifie Gods goodnesse, and more depresse the merits of all creatures, and aduance the franke and free mercies of the creator, than all the bookes that euer eye sawe, or eye heard, tongue spake of, or minde thought of. By grace are yee saved through Faith (saith St. *Paul*), and that not of your selues; it is the gift of God, not of workes; least any man should boast himselfe: and let it be well obserued what the Lord Iesus saith himselfe, euen to his Apostles; when yee haue done all those things which are commaunded you; say, *We are vnprofitable seruants, we haue done that which was our duty to doe.*

Luk. 17. 10.

3.

Gen. 3. 15.

Gal. 3. 18.

Deut. 18. 18.

Luk. 1. 70.

Ioh. 19. 6.

Cor. 1. 10. 3. 4.

Ob.

Thirdly both of them are founded vpon Christ, without whom there could haue beene no reconciliation with the Father, no redemption, or iustification from finnes, no happinesse in heauen, nor peace in any mans conscience on earth. Hee was promised in *Adams* time, and in *Abrahams* time, and in *Moses* time, and is forsoken of by all the Prophets: his coming the fathers wayted for, and confirmed themselves in hope of by the promises, and by the Sacraments, and other prescribed ordinances; the passeouer was a representation of him, and so was the *Manna* in the Wilderness, and likewise the water that sprung out of the rocke. But himselfe seemeth to contradict this in the sixth of *Iohn*, when hee said, *I am the bread of life; your fathers did eate Manna*

na in the wildernesse, and are dead; this is the bread which cometh downe from heauen, that hee which eateth of it shall not die. The peoples words to him, (uey. 31. 32.) and his to them in these verses. *Giue also some shewe that he was not by Faith apprehended in the Manina; for had so. Ioh. 6. 48. 49.* they fed on him they should haue liued for euer; but they died, and perished.

This doubt may easily be dissolued by distinguishing the persons whom our Sauour meant (24) & whom the Apostles spake of; Christ intendeth such as were like to the ten quarrelling Epicures, whose whole care was to be corporally fed, though they were spiritually starued; and therefore calleth them their fathers: your fathers (saith he) like vnto like, iust of their owne disposition: But *Paul* vnderstandeth the faithfull (whom he tearmeth our fathers) truly to haue eaten thereof, and the whole multitude sacramentally, as hauing that food offred vnto them, as well for the nourishing of their soules, as the relieuing of their bodies. Two pregnant proofes for our point in hand, shall serue in stead of many more that might be produced: one is, that in the third of the *Romanes*, *Now is the righteousness of God made manifest without the Law, hauing witnesse of the Law, and the Prophets: to wit, the righteousness of Iesus Christ vnto all, and vpon all that beleue: the other is in the tenth of that Epistle, Christ is the end of the Law to euery one that beleueth, the righteousness which is of Faith, speaketh on this wise; Say not in thine heart, who shall ascend into heauen? that is, to bring Christ from aboue, or who shall descend into the deepe? that is, to bring Christ againe from the dead, so Paul expoundeth it.*

Rom. 3. 21. 22

Rom. 10. 4.
6. 7.

Lastly, both these covenants are vertuous, and worke grace by the power of the holy Ghost, although exceeding vnequally, and the one comes very farre short of the other. The new is not so much as questioned: all sorts confesse it to be mighty in operation, and to mini-

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Ier. 31.

fter abundance of knowledge, and holinesse, as was fore-prophefied of it; but the old also, the Scriptures of the Prophets, and those which *Moses* writ were not barren, but well replenished with communicable wisdom and graces; as to instruct, to enlighten, to affect, to comfort, and effectually to worke (in their measure) vpon the whole man? what can be clearer then *Davids* witnesse for this purpose. The law of the Lord is perfect conuerting the soules: The testimony of the Lord is sweete, and giueth wisdom to the simple: The statutes of the Lord are right, and reioyce the heart: The commandment of the Lord is pure, and enlighteneth the eyes: and againe, the secret of the Lord is reuealed to them that feare him; and his couenant, to giue them vnderstanding. Thus haue wee iustified the seede of *Abraham* to be a true seede, and the couenant made with them to be a true couenant; and neither both, nor the one, nor the other, to be bare shadowes.

Psal. 19. 7. 8.

Psal. 25. 14.

Circumcision
was a true Sa-
crament.

The third, *viz.* circumcision, the signe of the couenant remaineth to be prooued a true signe, that properly may be tearmed a Sacrament, hauing had a signification, the matter signified, and blessed effect wrought in the Elect *Israelites*; It was ordained at the first institution for a confirmation to *Abraham*, that the Lord would be his God, and the God of his seed; by it therefore he had assurance of immortalitie granted him, and the saluation of his posteritie; and as the Lord thereby did make him such a promise, so was he also answerably induced by the same to lay hold on that kindnesse, and free fauor of God so graciously offred vnto him, and ratified by a seale so authentique. But this being of good force, for the point in hand is vehemently impugned, and not suffered to passe without controulement, and calumny: I say and proue (quoth the gainesayer.) Neither circumcision, nor baptisme, are seales of the couenant of life and saluation, that which is now the seale was euer the same, which is
the

the holy spirit of promise: 2. Cor. 1. 22. Eph. 1. 13. Eph. 4. 30.

It is true indeed that you say so, and not without too much rashnesse and presumption, as contradicting the testimonie of the Holy Ghost, who calleth circumcision, the seale of righteousness, of faith; And what else is the righteousness of faith, but the merits of Christ Iesus imputed for iustification? for in that sense are those words euery where vsed, as for example, to the Philippians; *I count euery thing but dung, that I may winne Christ, and be found in him, not hauing mine owne righteousness, which is of the Law, but that which is through the faith of Christ, the righteousness which is of God through faith:* but it is as vnttrue also that you proue what you say, although it be true that the Spirit is a seale: for it is no strange thing, to haue one Couenant haue many seales, as this of the Lord hath one inward, and inuisible in the heart; another outward, and visible to the body; as were of old, Circumcision, and the Passeouer; and in these daies, now, Baptisme, and the Lords Supper, which are more than bare signes: for signes are to make things knowne vnto vs, as were stones, and land-markes for the distinction of grounds; or to put vs in minde of things formerly done, as the stones of Gilgal were for a memoriall to Israel, how their fathers passed through Iordan: But a Seale goeth yet farther, and certifieth, and assureth vs of any gift, graunt, promise, or contract. But more is yet urged against vs in this point: It is said Abraham receiued the signe of Circumcision, the seale of the righteousness of faith, which he had when he was uncircumcised: This place proueth that Abraham receiued Circumcision to seale vp his fatherhood of the faithfull, not to seale vp his faith in the Messiah, which he had twenty foure yeares before he was circumcised: but that it was a seale of his faith in beleeuing of God, that he should be the father of many nations, and this was imputed to him for righteousness.

Answ.

Is not this strange diuinitie, to make the act of faith and habit of beleeuing meritorious, and iustificatory, without respect to Christ the proper object thereof, in whom alone, all our righteousness consisteth? to put the accessary grauitie, into the place of the grace whence it freely proceedeth? for *Abrahams* fatherhood was an honour conferred vpon him, apprehending Christ, and thereby iustified by faith, and so accepted of God; so that although he were promised to be the father of all beleeuers; yet that was a gift inferiour to the remission of his sinnes, by the *Messiah*: and although he embraced the hope thereof in his circumcision, yet not of that only, nor chiefly, but as a surpluse of Gods goodness, added to the former principall fauours of hauing Christ for his Seede, and in whom both himselfe, and all the nations of the earth should be blessed; otherwise the testimonie of *Dauid* for the remission of sinnes, and blessednesse by it, had bene impertinent to him in this place, and his example would as little haue serued for a president and patterne to all other beleeuers, hauing no such preheminentie confirmed vnto them: Then *Abraham* (as the Scripture testifieth) by circumcision made application to himselfe, of that which Christ should worke for his redemption, whereby he should stand perfectly righteous in Gods presence, which addeth much to the praise and estimation of that sacred ordinance: And as the faith of the godly was so well confirmed by it, so did they receiue instruction, yea and vertue from it, grace followed it in due time, when season serued for the Holy Ghost to worke: And therefore by precept they were called vpon, to circumcise the fore-skinne of their hearts, and so make a right vse of the signe in their flesh; And by promise they were encouraged to expect Gods helping hand, and effectuall operation in their inward man, when it is said vnto them: *The Lord thy God shall circumcise thine heart, and the heart*

Psal. 32.7.

Deut. 10.16.

The Partimonie of Christian Children.

33

heart of thy seede, that thou mayest loue the Lord with all thy heart, and with all thy soule, that thou mayest loue Deut. 30. 6.
And so commonly, and generally was this performed to all the righteous, that it was the brand of wickednesse, and the signe of a sinfull man to be of an vncircumcised heart. Acts 7. 51.

Obiect.

But much of our discourse touching these points, seemeth repugnant to the doctrine of the Apostles, who in diuers places debate things which we so much commend, calling them beggarly rudiments, flesh, shadows, intollerable burdens, matters of bondage, ministration of death, a killing letter causing wrath. This sentence the Scripture passeth vpon the morall law in some respects, in other respects vpon the ceremoniall law, and all the Leuiticall ordinances.

Ans.

All this indeed it reacheth, and that most truly, and yet here is nothing dissonant from that which wee haue affirmed: for first, they stand for an euidence against all the sonnes of Adam, considered in their estate without grace, as guilty of transgression and disobedience, as doe the morall precepts; as guilty of corruption by generation, as did circumcision; as impure and filthy persons, as did the legall washings; as capital offenders, and men of death; as did the sacrifices, and shedding of blood: and in this case, as well the tenne Commandements, as the ceremoniall rites, doe accuse, conuince, condemne. Secondly, comparatiuely they are such, the lustre, the brightnesse, the power, the grace, and the glory of the Gospell, so vnspokeably darkning, and obscuring them: That saying of the Prophet is not vtterly vnfit for such a purpose: then the Moone shall be confounded, and the Sunne ashamed, when the Lord of hosts shall reigne in Syon, and in Ierusalem gloriously. Isa. 24. 23.
Thirdly, they become such by way of opposition, when they are set against Christ, they being embraced, and he reiected, they exalted, and he contemned: This was

In what respects the Old Testament & the New seeme contrary the one to the other.

practise of the Pharisees in the Gospell, to the blind man, *Iohn. 9. 13, 19.* that had beene made to see; *See thou his Disciple, we are Moses Disciples; we know that God spake with Moses, but this man, we know not whence he is.* Fourthly they become such, by the confidence that is reposed in them; when the workes of the law, are made meritorious to happinesse, and the obseruation of the ceremoniall reputed expiatorie for the breache, or defaults of the morall, without a redeemer: for this is to establish mens own righteousness, and not to submit themselves to the righteousness of God. Fifthly, they become such by the separation of the signes from the thing signified, by them; as to conceiue corporall washings, to serue the turn without the Spirit of Grace for the conscience; and the blood of Calues, and Goats to be sufficient without the blood of Christ prefigured thereby. Sixtly, they become such by too neere a parity imagined, betweene Christ and them, as if they did necessarily concur with his death and Gospell, to the accomplishment of the Salvation of men; as they taught the brethren, who said, except ye be circumcised after the manner of *Moses*, ye cannot be saved. Lastly, when they are vrged, and practised after their date is out, and their tearme expired, and such yoked by them, (namely the Gentiles) as God did neuer subiect vnto them: so that the fault of those who peruerted these ordinances, is so often taxed, and the ordinances themselves, are wholly and perfectly freed from all imputations. Now we are come to the aduersaries third exception, wherein they pleade the different administration of the Law and Gospell, especially of Circumcision, and Baptisme, and that therefore the one of them, can in no respect, serue as a fit patterne for the other, as their words inferre: *There was a Commandement for Circumcision, Gen. 17. there is none for the Baptisme of Infants. Secondly, that Commandement included males onely, Chil-*
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children, or seruants, though vnbeleeuers, and excluded all females though beleeuers, (so doth not Baptisme for males, (if vnbeleeuers) must not be baptiz'd; but females (if beleeuers) must be baptiz'd.) Thirdly, the Law required Circumcision to be performed on the eighth day: So doth not the law of baptisme.

Answ. 7.

What Commandement is for baptizing of Infants shall appeare hereafter. The other parts of the exception tend to shew the dissimilitude, and vnlikenesse that is between Circumcision and Baptisme: one concerneth persons, (that some may be admitted to Baptisme, which were not capable of circumcision, (as females,) some might be admitted to Circumcision, which are vnfit for Baptisme (as vnbeleeuers); which report of theirs I doe not beleue, though children may seeme to be such, which are not of the age to know, or beleue: For it is the habite of infidelitie, in them which will not beleue, that doth denominate them vnbeleeuers: the other concerneth the time, that circumcision was confined to, (the eight day) and baptisme to be ministred, (when faith is manifest:) but that is the question, and therein lieth the maine controuersie. To all this, I will make a brieft reply, that some circumstantiall differences destroy not the maine proportion of things; as the circumcising of Infants, and the baptizing of Children, who are to be paralleld together as parts of those two Churches of Israel, and Christians, declared by those Sacraments.

The new Circumcision of females did not debarre them of the prerogatiues of Gods people, but were esteemed of by that which was performed to the males, Parents; as if they had beene circumcised in their owne persons, seeing the nature of the sex was the onely hindrance: as appeares by the saying of Sampson his father and mother; Is there neuer a wife among the daughters of thy brethren, and among all my

people, that thou must goe take a wife of the vncircumcised Phylistims? *Judg.* 14. 3. for the whole house of *Israhel* both men and women is often stiled by the name of circumcised, and circumcision; whereas our opposites affirme, that Infants are to be excluded from baptisme, as no members of the body of the Christian congregation. Now that differing circumstances, as time is, in comparison (although to them it was a duty needfull to be observed.) And persons in some respect, doe not marre all proportions; it is euident by the seuerall formes of the *Israhelites* Sacraments in the wilderness, varying from ours, and yet in substance, signification, and effect the same: for their bread of Manna from heauen, and ours of wheate from the earth; their drinke of water from the rocke, and ours of wine from the grape, (in the Supper of the Lord); their passage through the red Sea, and couering of the clowd, and our washing with water in Baptisme; how greatly doe they differ in the outward forme and ordinance, yet were they spiritually the same both to them and vs? *vs?* Christ with his graces. The meanes and manner of the maintenance that belonged to the Priests, which sacrificed on the Altar: and that which is due to Ministers who preach the Gospell, cannot bee iust in the same kinde; because the offerings, and sacrifices are ceased. Yet the Lord in his word proposeth the one by way of equitie, as a patterne of the other. As the correspondency of baptisme with circumcision standeth good, notwithstanding all the attempts of the opposites to the contrary, so will the texts produced out of the new Testament to proue the fitness of infants for baptisme; and of baptisme for infants, (vpon examination, and sifting,) receiue their force for the purposes they were alleadged, wharfoeuer shall be objected against them, let the matter come to triall; wee say, and aenough by the testimony of Saint *Paul*, that the children indefinitely of beleeuing parents, are holy, and therefore

Cor. 1. 10. 3, 4.

1. Cor. 9. 13, 14.

1. Cor. 7. 14.

therefore infants also being such, as members of Gods family may warrantably be baptized: They allude this place by an exposition of their owne making, saying. *If your children in your owne iudgement be holy, and you doe not put them away When you are converted to the Faith, but use them still as your children; then may you keepe your Wives being holy, they being of a nearer naturall band then your children, and use them still as your Wives, to all these uses whereto they are appointed: This fourthly appeares, ver. 14. in these words, else-where your children unholy; but now are they holy: as if he should say, If your unbelieving wives were not holy, then were not your children holy; but you make no question of your children, therefore are your wives holy much more: holiness in the Scripture is taken two wayes; either when a person or thing is sanctified and set apart from the common, or prophane use, to the service of God, as was the Sabbath day sanctified to the Lord, and as was Israel: Secondly, When a person, or thing is Sanctified, and set apart to the beleewer, 1. Tim. 4. 5. Tit. 1. 15. Thus is the unbelieving wife holy, and thus are the children holy not otherwise, there is now no Sanctification to God of a person, but such as whose hearts are purified by Faith in Christ Iesus: This glosse is liable to many exceptions, hauing in it many vnfound affirmations, boldly broached without any prooffe at all, or good ground for them: for notwithstanding it be true, that children are thus sanctified to the beleewer; yet in saying (and not otherwise) they publish an vntruth: for first the Apostle meaneth not the children to be holy in the parents iudgements, but telleth them his owne iudgement; and the Lords that they were so: secondly, they obserue not that it is not said, the unbelieving wife is sanctified to the beleewing husband, (as to the pure all things are pure) but by him, or in him, that is, whereas both sides are ioyn't procreant causes in the generation of the issue; yet the sinne of the unbelieuing party doth*

Answe.

hincasq; in mundum
in amos & in rō
aydel, (vide
1 Cor. 7. 14.)

not

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not so corrupt the seede and depraue it, as that it should be marshalled in the ranke of Infidels: But the grace and faith of the beleuer is so acceptable to the Lord, that by force of Gods promise made vnto him and his, it doeth obtaine a place amongst Gods people: And therefore thirdly, they doe mistake the Apostles arguments: for it is not from the lesse to the greater, (as they pretend) but from the effect to the cause; not to this purpose: *If you may keepe your children, then you may keepe your wines,* but thus, *your vnbelleeuing wines you may keepe therefore,* because by Gods blessing vpon you, they may bee mothers of an holy progeny, and let this good euent encourage you vnto it: for that which is able to vphold the faithfull with comfort and strength, in marriage with the Infidell, is the knowledge that the children begotten in that marriage, are in the couenant, and so become children of Gods fauour and grace washed in Christ his blood, and sanctified by his Spirit: fourthly, it is one thing to be sanctified, as meate, and drinke, and a heathenish yokefellow; who haue no holinesse, nor religious sanctification in themselues; but onely serue for their vse either naturall or ciuill, who haue the fruition of them; and another to be holy, or holy ones, as is spoken of godly mens children: not that euery one that is borne vnder the couenant is holy, but that they are so to be taken, till they contrary appeare: fiftly, that is vnfound, and vnflauory which they say, *viz:* (There is now no sanctification of God to a person, but such as whose hearts are purified through faith in Iesus Christ: that is, who are endued with such a faith that worketh effectually in them: we easily graunt that the legall consecration of Leuites, Nazarites, and the first borne, are determined, but not the sanctitie of adoption, in respect whereof those which are within the couenant are said to be borne vnto the Lord. *Ezek.* 16. 20. whereas in other respects, all the children in the world are his, *Exod.* 19. 5. and so the

the children of the Church are called holy seede, differing herein from the seede of the people, *Ezra*. 9. 2. In particular, *Jeremy* may be produced for an example, whom God sanctified before he came out of the wombe, not legally, but properly, and graciously; to whom also *John* Ier. 1. 5. the Baptist may be adioyned, who was filled with the holy Ghost euen from his mothers wombe, and in it, *Luk*. 1. 15. 44.

These two we know were extraordinary persons, but the impossibilitie of sanctified infancy is ouerthrowne by their case. But these testimonies, and presidents serue not for our times, all of them were for former ages, and before Christ had suffered. *Ans.* Let it be so; yet that reacheth to future times, and since Christ his sufferings, which is written to the *Romanes*:

If the first fruits be holy, so is the whole lump; and if the roote be holy, so are the branches. But that is spoken of the Rom. 11. 16. Iewes and Israelites, and concerneth not vs that are Gentiles. *Ob.*

Ans. These priuiledges were indeed some time proper to the Iewes, and not common to all other nations, strangers vnto them; but now they are curs, as well as euer they were theirs, sithence wee are growne into one body with them, and being burgessees of the same heauenly Citie, that they are, we must needs haue the same enfranchisement, and prerogatiues that they had: but it is pleaded further, (that the Apostle saith not, *else were you infants, but else were your children vncleane; but now they are holy, so that all the children of beleeuers, though of age, and vbeleeuers, are as holy by this place as infants.* *Ans.* This is ill enforced and streined too; yea too farre, for it is as if they should say, God (when hee made with *Abraham* that euerlasting covenant whereof circumcision is a seale,) said not that hee would bee a God to him and his infants after him; but to his seede, so that all the seede of *Abraham*, *Ismaelites*, *Edomites*; and Gen. 17. 7. the posteritie of *Benurah*, were all holy, and as well within the covenant of grace, and to be circumcised, as

Obiect.

Ans.

Ans.

Ans.

the Israelites which were the generation of *Iaac*: But they should obserue that the couenant of mercy passeth from fathers to children, frō age to age; euen to the thousand generation, if they loue God, and keepe his commandments; whereas if they turne away, hee visiteth their sinne: children of beleeuers, when they are borne of their parents (and all are borne infants) are all in the couenant with their parents, and were of old to be circumcised, and now to be baptized, If the children be of yeeres when the parents enter into the couenant; either they assent, and enter into the couenant with them, or dissent and enter not; so *Ismael* the child of *Abraham*, being taught of his father to keepe the way of the Lord, and not disobeying, hee was with his father circumcised at thirteene yeeres of age: Likewise all children now assenting vnto, & walking in the faith with their parents, at what age soeuer: but when *Ismael* fell from his obedience, then was he cast out of *Abrahams* house, and no longer counted for his seede; but in *Iaack* was his seede called, he was still his seede, and childe in nature, according to the flesh, but continued not the childe of the Couenant, and promise; euen so, if the children of beleeuers, now being of vnderstanding, doe refuse the faith of Christ, or fall away from it, they depose themselves from the title, honour, estimation, and comfort of holiness. Wee are much mistaken if any thinke we hold children are to be baptized, or are holy because they are our children by nature; (for so they are the children of wrath) but they are holy, and to haue the seale of damnation, saluation; because God hath graciously accepted them into his Couenant with our selues, and keepeth them in it vntill they fall from the faith, and obedience of Christ, euen as we our selues continue in the Couenant whiles we continue in the Christian faith, and no longer. It is to be obserued how that the Iesuiticall Rhemists, and Anabaptists accord together in gaine-saying, that

Gen. 17. 25.

Gen. 21. 10, 12

Galar. 2. 4, 29,
30.

Ephes. 1. 3.

that Chriſtian mens children are holy from their mothers wombe, both affirming that the ſanctification here meant, cannot be enough to ſaluation, without faith, and yet they maintaine the ſame tenent for contrary purpoſes. The one ſide that they may inferre a neceſſitie of baptiſme, and locke vp heauen gates againſt all that die before it : and the other that they may ſtop vp the way of Infants to it, and make them vtterly vncapable of it. In the next place we vrge the ſaying of S. Peter ; *Amend* Acts 1. 38, 39. *your liues, and be baptiz'd every one of you, in the name of the Lord Jeſus Chriſt : for the promiſe is made to you, and to your children, and to all that are a farre off, euen as many as the Lord our God ſhall call ; whereat they cauill thus : (The place truly conſidered, maketh againſt themſelves ; for theſe to whom the Apoſtle ſpeaketh, being prick'd in their hearts, by the call of God in Peters preaching, and crying out, Men and bretheren, what ſhall wee doe ? Peter answered them ; Amend your liues, and be baptiz'd every one not only be baptiz'd, but amend your liues, and ſuch as gladly receiue his word were baptiz'd: So that fathers of the Jewes, and their children; and fathers of the Gentiles, and their children, muſt all amend their liues, and be baptiz'd, and gladly receiue the Word, or elſe this promiſe here made pertaiñeth not vnto them, for the promiſe is to all that the Lord our God ſhal call, fathers & children muſt amend their liues, and gladly receiue the Word, or elſe their ſins cannot be put away, neither can their fathers repentance ſaue them from damnation. Again, let it be well obſerued, that this Couenant, or promiſe, is the Couenant of Chriſt made of Saluation, to the children of Abraham vpon the ſame condition, that is made to Abraham himſelfe, namely vpon repentance, and faith in Chriſt, as is moſt plaine in theſe words: And we declare vnto you, as touching the promiſe made to the fathers ; God hath fulfilled it, to vs their children, in that he raiſed vp Ieſus from the dead : and therefore be it knowne vnto you men and bretheren, that through this man*

Acts 13. 32.

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is preached vnto you remission of finnes, and from all things from the which yee could not be iustified by the Law of Moses, by him euery one that beleueth is iustified by the law of Moses, by him euery one that beleueth is iustified.

In these words wee see the promise made to the fathers, is thus fulfilled to their children, that Christ is raised from the dead, and that through him they might haue remission of finnes, euery one that beleueth might be iustified fathers, and children; and whereas many stumble at the word (children) concerning that it is meant of Infants; It is here, and elsewhere in the Scriptures, often used

Answ.

for men of understanding. This place truly considered, will not be retorted against vs, nor auoided by them with such facilitie, as they dreame of; for their interpretation of it, and consequents haled thereout, will neither ward off, the force of that for which we alledged it, nor are consonant to sound diuinitie. It is vrged by vs for two purposes; one to proue, that God is gracious to the children of the godly together with their christian parents: The other, that all (who are holy, and of the household of God, and haue right in the prerogatives mentioned in *Ephesians 2*. namely in the remission of sins, and the Euangelicall promises) may lawfully be baptised: and are not these vndeniable verities, and directly confirmed by this Scripture? If either of them may be disapproued, the hope of the most, and of the best Saints of God is built vpon a sandie foundation. If they be both impregnable truthes, why should not God haue the praise yeelded to him, of that his fauour towards the seede of the faithfull, to whom the Apostle ascribeth so great a happinesse: And that such may haue admission to this Sacrament, the Apostles iniunction (Be baptised) the end prescribed, (for the remission of sins) & the cause assigned, (for the promise is to you) do apparently euident: Now if we more narrowly sift this their answer, we shall finde diuers dangerous doctrines, and erroneous

ronious assertions, couched closely together therein. First, that the promise of God pertaineth to none, either fathers or children, vnlesse they beleue, and gladly receiue the word, and therefore not before. Secondly, that childrens sins cannot be put away, nor they saued from damnation, vnlesse they amend their liues, & gladly receiue the word. Thirdly, that the Couenant of saluation made by Christ, to the Children of *Abraham*, is altogether conditionall vpon their faith in Christ, and repentance. Fourthly, that children to whom this Promise is made, are not in faults, but men of vnderstanding: In all which they impiously offer violence to the holy Scriptures, for the restraint of the grace of God, from those to whom he hath intended it, in excluding his elect dying in their infancy or childhood from the hope of Saluation: for their palpable grosse paradox, that children be borne without originall sinne, will be no sufficient medicine to cure such a deadly wound. If the Apostle had bid the people repent. and be baptized, and vpon their ioyfull receiuing the Word, the Promise should appertaine to them, the reterision of this place vpon vs had benee right; but before they had approued their repentance, and had yet neede to be exhorted to it: before they were baptized, or had fully testified, with what affection they embraced his doctrine, hee aduertiseth them, that the Promise was to them, and theirs; yea, to future times, to such as were a farre off: for although in the Epistle to the *Ephesians*, *Cap. 2. 13. 17.* *Paul* saith, the Gentiles were a farre off, aluding to *Isa. 57. 19.* Yet it seemeth here, that *Peter* speaketh of the Iewes, which were a long time after to be conuerted to the faith; forasmuch as *Peter* himselfe was not yet so well informed of the calling of the Gentiles, (neither if he had so been) was it then fit time, to speake of it to the weake Iewes. And we know that *Isaack* and *Solomon*, and others, had promises made in their behalves, before euer they came

Acts 13, 25.

into the world: They were borne vnto them, as heires vnto their hereditary possessions, and enioyed the same, so soone as their liues; Those whom this Apoille preached to at another time after this, were pronounced to be children of the Prophets, and of the Couenant made to the Fathers, when as yet they had neither declared repentance, nor were baptized, nor expressed such a comfortable receit of the word, but were to be called vpon, to amend their liues, though many of them in the ende beleueed. When they say: (*The fathers repentance cannot saue the children from damnation*), They bewray either ignorance, that they are not acquainted with the state of the question, and controuerted point, betweene vs, and themselues; or else guile, by a sleight intimation, that wee hold the childe to be iustified, by the imputation of the Parents graces, whereas we teach, that he is saued by the meere free mercy, and faithfull Couenant of his parents God. Moreouer they disparage the Couenant of God, in limiting it, and straining the streame thereof within so narrow a channel, as they doe here, appropriating it to beleeeuers only, whereas his will is, that it should ouer-flow, and extend it selfe to all ages, and chosen people. It is not denied, but that faith, and repentance is required of such as to whom *Peter* in this place, and *Paul* in the 13. chap. did speake, but nothing lesse is meant, then to shut vp vnder condemnation, all those which were not yet ripe for faith, and repentance. And albeit no man can assuredly apprehend the comfort of the Couenant, without the application of it by beleeuing, and bringing forth the fruits of it, by repentance and amendment of life; yet on Gods part these graces are rather effects of that blessed Couenant then bare conditions. *Ezek.* 36. 27. *Ier.* 32. 38. 39. 40. Lastly, it is graunted, that the word *children* is often taken for men of vnderstanding, and so it is also for Infants, and why may it not be meant of both

both sorts here? The word *seede*, vsed in *Gen. 17.* often implyeth old persons: will they therefore inferre, that the promise and seale thereof to *Abrahams* seede, be- longed not to his seede in their infancy, by the expresse words of *Moses*, yea of the Lord himselfe, it is mani- fest that it did. Wee pleade the holinesse, and christian estate of Infants, being the children of the faithfull, by the acceptance, entertainment, and vsage, which some such found at Christ his hands, and the testimonie which he giueth of them, that they are of the Kingdome of hea- uen: They hold out their bucklers to keepe off this stroake, and fence themselues by this plea, that (*It is not said Infants are of the Kingdome of Heauen, that is obeyers of the Gospel, but that they that enter into the King- dome of Heauen must be come as little children; for of such like is the Kingdome of God.*) This is Christs meaning, men must be conuerted, and receiue the Kingdome of God, as a childe weined from all euill waies, and willing to sub- mit to Christ in all things: And for taking them in his armes, and blessing them, hee baptiz'd them not, but rooke occasion to teach his Disciples, and the multitude, that all that would be admitted into the Kingdome of Heauen, must be like them. And for blessing of them, Christs blessings are manifold, he healed the sicke, censed the lepers, made the dumbe to speake, and the blinde to see, cast out denits, and fed many thousands with bread, and gaue life to many that were dead: All which, and many more were temporall bles- sings: it is a blessing to infants to be created, to liue, to grow in stature, and comelinesse, in Wisdome and towardnesse, to haue their sight, their limmes, and all their senses, and to be preserved from dangers, so that Christs blessings extend as well to this life, as that which is to come: and because Christ prayed for them, it is no safe conclusion that any may baptise them, his maine end being herein to declare their in- nocent estate, and to teach all to be like them therein by con- uersion.

Mark. 10. 14.

Answ.

Mar. 18. 3, 4, 5.

Mar. 4. 7.

αὐτῶν ἵνα ἡ βα-
 ρυνη τῶν λόγων
 αὐτοῦ
 καταστήται ἵνα
 ἡ βασιλεία τοῦ
 Θεοῦ.

If the eighteenth of *Matthew* had bene cited for the same end which the tenth of *Marke* is, This answer would haue held some weight, and haue bene fit for the purpose: for there are metaphoricall children, (as I may so call them) commended indeed, who are conuerted, haue learned humilitie of babes, and beleue in Christ: but being applyed to this place, it is altogether out of place, and is light as vanitie: the people brought children to Christ, not men conuerted, and become like children: for the children, the disciples rebuked the bringers; for which rebuking Christ was much displeased, and said, *suffer little children to come to me*: what reasonable creature will now deny that he speaketh here of children in yeceres, and not of old men like children? They were the same who were brought vnto him, and whom hee tooke in his armes, and whom hee put his hands vpon, and blessed, and touching, whom hee saide, *Of such is the kingdome of Heauen*; which these expositors would not haue vnderstood of their happy estate which they stand in as heires of saluation; but to be spoken of the exercise of grace and obedience to the Gospell, which infants cannot performe: But I demaund of them, what our Sauour promifeth to those that are poore in Spirit, when he saith, *theirs is the Kingdome of Heauen*, is it not all one as if hee should haue said, *eternall life belongeth vnto them*? The very same forme and manner of instruction is to be scene in these words: Moreouer let the reason of our Sauour be duly pondered, why he rebuked the Disciples, and encouraged the people to bring babes vnto him. If by the Kingdome of heauen be not meant the state of saluation, nor children themselves haue the promise of it; but men like to children in some condition, they might haue brought vnto him vpon that ground Sheepe, and Dones; yea and Serpents also for him to lay his hands vpon them, and blese: for as godly men must in some respects imitate Infants, so they must likewise resemble

resemble these creatures in some things: neither is the wrong which is offered to the text to be passed over in translating it, when they expound (*for of such like*) as if it had beene exclusively spoken of them, and intended of others, which in some respect are like vnto them; whereas the word (*Such*) doth vsually include the patterne it selfe, and put it into the *quorum* with others; as when Paul commendeth Epaphroditus, to the *Philippians*; receiue him in the Lord with all gladnesse, & make much of *Such*; And when he taxeth the impostors amongst the *Corinthians*, saying; *Such* false Apostles are deceitfull workers, and transforme themselves into the Apostles of Christ: And when he prescribeth a sharpe censure for that hatefull sinne of Incest, saying; that such a one by the power of our Lord Iesus Christ be deliuered to Satan: But to put an end to this alteration about the Kingdome of Heauen, whether it belong to the Infants of Christian parents or not; let vs propose one question to our opposites: what shall become of the children of Christians, or any other departing this world in their infancy? We haue their answer already. *No Infant whatsoeuer is in state of condemnation of Hell vntill hee be wicked; and if any aske, what if Infants are not vnder condemnation, what neede haue they of Christs unspeakable benefits: they haue by him, for besides his redemption they liue, and mooue, and haue their being, and enioy all other earthly blessings, they haue by Christ their resurrection from the dead, for as in Adam they die, so in Christ they shall be made aline; and not so onely, but their glorification they haue also by Christ: Now if they be so lauish to giue so much to the generation of Turkes, Tartars, Heathen, Samoeds, Canibals: what moueth them to be so restrained, as not to grant saluation to the seede of the righteous? Now whereas our Sauiour blessed the children, they tell vs he baptized them not, which we grant, but if*

Mat: 10. 16.

Philipp: 1. 29.

Cor: 12. 11. 13.

These very words are in a Dialogue betwene *Enrenos* and *Ole-gos*.
Pag: 113. 123.

they which were by nature the children of wrath, and curse; were now by grace made children of the blessing in Christ, then were they of the Kingdome of God, and such is the estate of others as well as of these, and therefore may receiue baptisme, the signe & seale of blessednes; especially since in that age they haue no other meanes of access vnto him? Lastly they say (*It is a blessing to Infants to be created, so line, so grow in stature.*) *Answ.* All Gods benefits for this life, and the next, are indeede blessings; but Christ blessed not those children with any such worldly, temporall gifts particularly, but gaue them the blessing of God in generall; and men are too presumptuous, that will without due prooffe confine and abridge the fauours of the Lord, which hee so largely bestoweth without restraint; especially when the intercession of Christ is thereby limited, and hee denied to pray to his father for the saluation of young children. The tenth to the *Corinth. ver. 1. 2.* Wherein the Apostle speaketh of all the Israelites baptisme in the cloud, and in the sea, is cited by many learned men for the point in question, because children with their parents there, doe appeare to haue bene baptized for that they brought many young children out of *Egypt*, and many were borne vnto them in the wilderness, and therefore infancy is no necessary impediment to baptisme: this they seeke to put off with length of discourse, but with shortnesse of reason, and truth in this manner: *In the calling of this baptisme, all may see the meaning and drift of the holy Ghost, not that Moses did at all wash them with water in the cloud and in the Sea; but the Apostle writing to the Saints at Corinth, exhorted them amongst other things, to take heede of presumption, they thinking themselves sure and safe, because they had put on Christ by baptisme, and were Christians.* And first he sheweth them a simily of two runners, and applied to them, saying: *So runne that yee may chaine*, and further vrgeth it by himselfe, saying: *7 beate downe*

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*downe my body, and bring it in subiection, least when I haue preached to others, I my selfe become a castaway; after hee hath done with the family hee passeth to an example, as if he should say, besides I would haue you vnderstand how God dealt with our Fathers when hee brought them out of Egypt with signes and wonders, and gaue them manifold tokens of his loue, ingining them a cloud to coner and defend them by day and night, and caused the Sea to diuide it selfe for them to passe ouer, and fed them fourtie yeares with bread from heauen, and caused the hard rocke to yeeld them drinke, by the which testimonies of his fauour, hee offered them Christ, and did confirme vnto them by these extraordinary wonders that hee was their God; yet for all this when they sinned hee was displeased with them, and destroyed them diuers times: Euen so you *Corinthians*, notwithstanding you are Christians, and haue Christs ordinance amongst you, the pledges of Gods fauour, as these Israelites had in their time; yet if you sinne (without repentance) yee shall perish as they did; for their examples is written for our learning; and thus this of *Moses* is called baptisme, by comparison, as *Noahs* Arke is called the figure of baptisme, that saueth; for as *Noahs* Arke saued them that were in it from drowning in the water, yet afterward some of them perished: euen so true baptisme saueth them that are in it, or put on Christ by it from the destruction of Hell, though afterwards many may perish which hold not fast that profession to the end; and hereupon the Apostle saith, *Let him that shinketh be flandered take heed lest that he fall*; So our fathers were all vnder the cloud, and in the sea, and were all therein baptized; or safeguarded from destruction of their enemies, yet afterwards many of them perished: And this is the meaning of this Scripture, & cannot with any shewe of trueth bee produced for Infants baptisme: If any aske further why it is saide they were baptized in the sea, and cloud: I answere, It pleased the*

holy Ghost so to speake for the reasons I haue shewed: The sea, and cloud was their safety, as *Noahs* Arke was, and as true baptisme is.

Ans.

As these men, or the author of this dialogue, attained not to the maine drift, and scope of the Apostle, aggravating the perill of communicating with Idolaters, in their Idolothytes, and eating in the Idols Temple; so I cannot attaine to the sight of any substantiall matter in the long narration, that may cleare the controuersie: The principall points to be examined are first, that (*Moses* did not at all wash them with water in the cloud, or in the sea,) which is an ambiguous saying, and doubtfull, whether they meane, that although *Moses* washed or baptized them; yet it was not with water; or although they were washed or baptized with water, yet it was not done by *Moses*, or that they were not washed at all; either by *Moses*, or with water: If they meane that *Moses* did not personally dippe, and sprinkle them with water, wee easily consent vnto them; but what then? was not the water in the sea, and cloude, an elementall signe appointed by the Lord, as our water is vnto vs? and was not their passing through the sea, and as it were vnder the waters rising so high, and standing on heapes, almost ouer them, as if they had beene buried therein; and their constant and frequent abode vnder the cloude; so often couering, and shadowing them, all one as if they had beene washed? And certaine it is, that although *Moses* neither put them into the water, nor powred any vpon them, yet the action, or rather that which befell them was consecrated by the authoritie, and vertue of his ministry, according to the very wordes of the Lord; also as in like case it is said of Christ, that he made and baptized more disciples then *Iohn*, though Iesus himselfe baptized them not but his disciples: Secondly, that (this of *Moses* is called baptisme comparatiuely;) as if it were not properly baptisme, but by way of some resemblance,

semblance, and analogy, which the one holdeth with the other; whereas it was as truly, and properly baptisme to them, as ours is to vs, notwithstanding that the manner of administrations differ, euen as their Manna, and water, were as truly the Sacrament of Christs body and blood to them; as Bread and Wine in the Lords Supper are to vs: Otherwise, neither had the Apostle said truly, that they were the same, neither would his argument haue bene of any importance for the inforcing of his admonition. Thirdly, that they paralell that baptisme, and *Noahs Arke* together; whereas *Noahs Arke* sauing them from bodily drowning that were in it, was but a figure of the Sacrament of baptisme, whereby we are saved from destruction; and that in the Sea, and Wilderness was then indeed a Sacrament though extraordinary, and temporary, as well as ours is now for the ordinary vse of the Church, and perpetuity. Fourthly, that they affirme, that therefore (It pleased the holy Ghost to say that they were baptized in the sea, and cloude, because the cloud and sea was their safetie as well as *Noahs Arke* was) In this they faile of the proper cause, and true reason why they are said to be baptized; for though in some sence it may bee graunted that these were their safetie; yet properly they were saile to bee baptized in the cloud, and sea, because in them they were Sacramentally washed from their sinnes, and planted together in the likeness of Christ his death, buriall, and resurrection, as we are now by baptisme. Lastly, (That wee may as well enioyne Infants to suffer persecution; because it is called by the name of baptisme, as to baptize them from this place; because the cloude and sea is called baptisme:) If we ground our conclusion mecrely vpon this terme and word baptisme; that it should of it selfe warrant our practise wheresoeuer we meet with it, without respect of the speakers and writers intent, or the drift and circumstances of the context: this assertion might

1. Pet. 3. 21.

Rom. 6. 3. 4. 5.

haue some colour of truth; but forasmuch as wee looke into the drift, and consequents and sense both of this Scripture, and others which wee cite, as well as to the words, and finde our collections to be conformable to the meaning of Gods Spirit, wee cannot bee induced to yeeld, that the baptizing of children is no more argued by the example of the Israelites baptisme? then by persecution called baptisme by our Sauour, whence that it is manifest that his speech was tropicall, & their praetise sacramentall. Thus farre as opponents wee haue produced reasons, and by way of reply confirmed the same, for the lawfull administration of baptisme to young children: Now it remaineth that wee take the place of respondents, and make answer to such obiections, as these who are aduersaries vnto it, are wont to vrge against it. That which shall bee in the forefront is most considerable, and materiall for the purpose; as either much making for them, in case it be sound and true, or otherwise tending to the vtter ruine of their cause, if it bee iustly disproued; which is the deniall of adoption to infants saying. (*They are no children of God, they that haue prerogatives to be the Sonnes of God; euen beleeue in his name: Joh. 1. 12.*) The consequence is, that they are not to bee baptized, nor can be Christians vntill they confesse their Faith.

Ob.

Ans.

I shall demand of them how long infancy hath beene a barre to adoption; whether from the beginning, and noneuer of that age haue beene Gods children; or that now since Christ the Lord hath left so to grace the children of the faithfull: If they say those last dayes are not therein so happy as the former times, they must not bring words alone, but good proofes also, (if they will be credited,) and such as must conuert (all that we haue declared to the contrary, and shall in the sequele more fully confirme) of manifest vntruth: If they say that God was neuer a father of infants, nor infants at any time the children

dren of God; how will they avoide the example of *Salomon*, touching whom, the Lord made a promise to *David* in these termes, *I will be his Father, and he shall be my Sonne*: It is likely they will take advantage of (*I will be*;) namely, when hee shall come to mans estate, and bee a King.

Answer He said, *he would be his Father*; and speaketh in the future tense, because *Salomon* was not then either borne, or begotten; but the relation betweene God and *Salomon*, euen from his birth, is argued by the loue of God professed to him, and assured by the name *Iedijah*, giuen to him by the Prophet *Nathan*, according to the Lords appointment, and grounded on Iesus Christ, as may be gathered out of the Text: and this was not alone *Salomons* estate, but his father *Dauids* also, who acknowledged the Lord to haue shewen himselfe his God from his mothers belley: Now whosoever the Lord is in couenant with as one of his people, the same hee is a Father to, as one of his Children, which will well appeare by conference of two Scriptures together, in *Ieremy* we read, *I will be the God of all the families of Israel, and they shall bee my people*: To the *Corinthians* the same is applied after this manner. *I will be a Father vnto you, and yee shall bee my Sonnes, and Daughters*, saith the Lord almighty: But passing from the examples of particulars, whom God had adopted in those dayes (although many thousand babes enioyed the same prerogative, and yet were not particularly named:) It shall be prooued by euident reason, that the elect children of believing parents, haue God for their Father, and that by that meanes of the Communion, and relation which they haue with Christ, as their Brother. All are his brethren who are sanctified by him, *Heb. 2. 11*. And of this number are children as well as others, by the Apostle *Pauls* testimony, *Cor. 1. 7. 14*. All that are in the estate of salvation are his brethren, & coheires with him, *Rom. 8. 17*. and

Sam. 7. 14.

1. Sam. 13. 24.
25.

Psal. 11. 10.

Gen. 31. 1.

and of this number children are, as he himselfe professeth, *Mat: 19. 14.* All that shall haue glorification at the last day are his brethren; for so he will call the whole company standing at his right hand, *Mat: 25. 40.* and of this number are children, as none that are Orthodox doubt of, and our opposites themselves confesse.

Dialog: p. 123

But they will say, that in all our discourse of this point; here is nothing but an affirmation set against a negation, our yea to their nay: the ground of their argument standeth still in force, *(They that haue prerogatives to be the Sons of God, must be borne of God, euen beleene in his name.)*

And wee say that these wordes rightly vnderstood, doe nothing make against that which wee doe maintaine: for we doe not affirme that Infants are in the same estate with such, as *Iohn* heere testifieth by Faith to haue embraced Christ; for although there be but one sonneship, and childhood of Gods people; yet that hath distinct degrees, and some may be esteemed for sonnes in one degree, which haue not yet attained to the other: so some by vertue of the couenant made to their fathers were called his owne, vntill by infidelitie they reiected him: and some being formerly his owne by adoption, were afterwards also by grace effectually called, being borne anew of the immortall seed of the word, and by the power thereof were regenerate, and manifested to be the children of God, enioying the assurance, comfort, efficacy, and honour of their new birth; and this is the prerogative that the Apostle speaketh of, being accompanied with an habite of celestiall gifts, and endowments, both of mind and heart, of vnderstanding, confidence and good affections, and approoued by the fruites of religion, and holy obedience. In these the Spirit with the Word ministerially preached worketh Faith, and maketh men thereby victorious ouer their corruptions, and the objects thereof, as that they cannot sinne seruilely, and become slaues any more to their spirituall enemies: according to that saying of the same Apostle in another place: who so-
euer

1. Pet: 1. 13.

euier is borne of God sinneth not, for his seede remaineth in him; neither can he sinne, because hee is borne of God: and all that is borne of God ouercommeth the world, and this is the victory that ouercommeth the world, euen our Faith, *Ioh: 1. 5. 4.* Of this sort of children doeth *John* intreate. and wee of those that are accepted of the Lord, and to be acknowledged of the Church for their godly progenitors sake.

Iohn 1. 3, 9.

Their second obiection is from a pretence that infants are not of the body of Gods people, or members of the Church: There is (say they) of the Church of God to bee considered what it is, and it will plainly appeare that infants cannot bee of it; they that know the language from whence the word (Church) is taken, can witnesse that it signifieth a people called out; so the Church of Christ is a people called out of their former estate: these men stand hardly affected towards poore infants, which will neither endure them to enioy the grace and fauour of God; nor communion, and societie with his seruants: But for all that, if they haue found the one (as hath beene already proued,) they shall bee assured not to faile of the other; if they be sonnes, they must not bee excluded from the fathers family, nor banisht out of his Kingdome: It is the estate and condition of the wicked to bee strangers from the wombe, both to God and his people, and not the case of his own chosen and sanctified children; for then dying such (as many giue vp the Ghost, and depart with their liues in the cradle, and at their birth, and before it,) they should as certainly loose their saluation, as their breath; for the soules at home in heauen; and they which sojourn as strangers on the earth, are all but one family; none can bee a member of the triumphant Church aboue, who hath not beene first of the militant Church below; none can be transplanted into that Orchard, who hath

Ob. 2.

Ans.

Psal. 58. 3.

Eph. 3. 15.

ἐκκλησία.

Act: 19. 39.

ὡς τὴν ἐκκλησίαν τοῦ
 θεοῦ ἡμεῖς οὐκ ἐκ-
 κλησάμεθα συζητεῖν
 μὴτι.

Ezra. 10. 1.

not beene drawne out of this nursery : They which know the language from whence the word that signifieth Church is taken, may well perceiue that it maketh nothing for their absurd opinion ; for it is taken for any publicke assembly of people, as well ciuill, as sacred, and is vsed by Heathen, and prophane Oratours, and Philosophers ; such as were *Demosthenes*, *Aristotle*, &c. as well as by Christian and holy Writers, such as were the Apostles : yea, in the Scripture it hath that signification, as where the Towne-clerke of *Ephesus* saide, if yee enquire any thing of other matters, it may be determined in a lawfull assembly, and not only so, but in the same c: v: 3. that riotous rout of mad-headed Idolaters, that had no other businesse at their meetings but to cry, great is *Diana* of the *Ephesians*, was called by that name; and out of what former estate I pray you were those men called? But how if we can proue young children by the Scriptures to be lawfull members of particular congregations of Saints, will it not follow then, that they are naturall members of the vniuersall Church? The spirit of God with allowance relating an holy assembly of Gods people, reckoneth vp these amongst other parts of the same, saying; whilst *Ezra* prayed thus, and confessed himselfe, weeping and falling downe vpon his knees before the house of God, there assembled vnto him a very great congregation of *Israel*, of men, woemen and children: and if no respect had beene had of their presence, hee might soone haue suppressed the mention of them: but yet another place is more euident and pregnant then this, for the prooofe of the point, where the Lord calleth for them by the Prophet; and requieth their presence amongst other of his people and seruants, Gather the people, (saith he) sanctifie the congregation, gather the Elders, assemble the children, and those that sucke the breasts, *Joel*: 2. 16.

Ob.

Their third obiection is, that (There is neither com-
 man-

mandement, nor example, nor true consequence for it in Christs perfect Testament, *Who was faithfull as Moses in all his house, and threatneth most dreadfull iudgement against such as adde or take from that his perfect Testaments.*

Three maine defects they pleade in this baptisme of things necessarily concurring to the warrantable practise of it; first of commandements, secondly of example, thirdly of true consequence, which shall severally in order be spoken vnto: first there is a commandement for it, if a generall may bee of extent large enough to comprehend vnder it all the specials and particulars. There is a commandement for it, where Christ saith, *Teach all nations and baptise them:* And in *Mark*, where he appointeth the Gospell to bee preached to euery creature, and the same should be baptized: who are meant by all nations, and euery creature? are not all the members of the Church, and euery holy child of God in all nations? I beleue they will not deny it, for if they doe, not onely infants, but elder Christians, beleeuers, and such as are called out of their former estate wherein they were by nature, according to their tenent, are made vncapable of this Sacrament; if they grant it, they yeeld vs the cause withall, vnlesse they can produce better reasons, (then as yet they haue done) for the pollution, abdication, and excommunication of the Elect seede of the godly; the limitation of those precepts to such as are teachable, and beleeuers shall be spoken of in place where those Scriptures which seeme to require the same shall be objected against vs: But in a matter of so great importance (say they) to auoid the peril of wil-worship, an expresse warrant is needfull; that nothing of this nature bee practised; but that which hath a direct prescription in the Gospell of of Christ, for the persons to whom it belongeth.

Ans.

Mar. 28. 19.

Obiect.

Ans. If this expresse prescription in the new Testament

stament, without any reference to the old, be looked for, and particularly directed to the externall quality, estate, and condition of men, according as infancy, and childhood is: Some other holy ordinances will come in question, as well as these? for what degrees of men should be bound to the religious obseruation of the Lords day, which yet hee himselfe hath consecrated for his owne memoriall, worship, and seruice, and the sanctification of his people? It appeareth manifestly to be of diuine institution by diuers forcible arguments, among which (to spare the recitall of all others) this one, that Christ by his owne Spirit and Word is intitled to it as his proper right in peculiar manner; whereas in other respects all dayes are his, and challenged by him, as well as that; all things as farre as I remember, which in the new Testament are ascribed to him, in that forme are holy; as the Lords Supper, the Lordstable, the bread of the Lord, the cuppe of the Lord: yet here is no charge laid vpon parents, masters, sonnes, daughters, man-seruants, maid-seruants to performe the duties of it, and why? partly because it concerneth all sorts indifferently without respect of persons so to doe; and partly because comming into the place of the former Sabbath, it hath the fourth commaundement for the rule of due obedience to be yeelded vnto it, which as well as the rest, Christ came neither to destroy, nor to giue others libertie to violate: touching a second defect, a two-fold consideration is to be had; one that although there be no certaine relation that any infants (or young ones, were baptized in the dayes of the Apostles, yet there is strong probabilitie of it since sundry whole house-holds are mentioned so to haue bene.)

Obiect.

Ob: But our aduersaries reiect this reason, saying; True it is that whole houses were baptized, but it is also most true that there are many house-holds in which there are no infants: therefore they that practise infants baptisme

must

must prooue (not imagine) that there were infants in those houses, and that they were baptiz'd or else they say nothing: It is sure as they practis'd in one house-hold, so they practis'd in all, but in the Taylers house they baptiz'd such as they preached unto, and such as beleueed.

Ans. It is true that in many house-holds there are no infants, as it is likely it was in the Taylers, *Act: 16.* and it is also true that in many there are infants, therefore this is propos'd but as probable, and coniecturall, and not as an infallible verity, which should require such necessary produing as they taske vs withall: But how will they prooue it to be most sure, that as the Apostles practis'd in one house occasionally, according to the age, or such like circumstances of the persons therein, so they practis'd in all without the like occasions? those men haue in the premisses stricken to deprive infants of their adoption, as being no children of God; of the prerogative of Christian people, as hauing no place in the Church; and will they also driue them out of their fathers families, as being no members of them?

The other consideration is, that the want of examples cannot disable our practise, which hath other solid grounds and arguments for the iustification of it, because the Apostles, and other Ministers of those times baptized very many thousands, whose names are neither published, nor registred, that a Catalogue should be taken of them; and if this with the former defect bee a cause to exclude children from the Sacrament of baptism; they will bee also both of equall force to debarre woemen from the Sacrament of the Lords Supper; for there are, (for ought I knowe) no more precepts, or presidents for the one, then for the other. In the vrging of the third defect, they shew in themselves a great defect of discretion; so stoutly, and with such confidence to affirme a negatiue, and then so sharply to apply the threats of Gods dreadfull iudgements to such as are not

conformable to their opinion, or practise, as if they added to Gods perfect testament, whereas themselves are lyable to the same for detracting from it : Let the inferences gathered out of this sixty first of *Isay*, being the ground of our discourse : Let the Analogie, and proportion betweene the seede of *Abraham*, and the children of Christians : Let the promises made to them that were converted to Christ, for themselves and their children : Let the holinesse ascribed to them by Gods holy Spirit : Let the entertainment given to Infants by Christ : Let their priviledges of adoption, and Communion of Saints, be witnesses whether there be any consequence for the baptizing of such, or not ; and whether these men declare not too much presumption, in publishing so peremptorily, so grosse an vntruth. Yet they stay not here, but grow more bold, and undertake a greater matter to make strong prooffe of this negatiue, (*That there is no true consequence*, (saith one of them) *I shall manifestly proue, taking away clearly all Obiections, to euery mans conscience of the sight of God.* First, let it be obserued I say, what Baptisme is : *A washing away the filth of the flesh, is not Baptisme, that is the least part of Baptisme, where the greater is : and where the greater is wanting, it is no part at all : for the Scriptures teach, that the Baptisme which saucth vs, is not the putting away the filth of the flesh, but in that a good conscience maketh request to God : It is the Baptisme of Repentance for the remission of sinnes ; The sprinkling of the heart from an euill Conscience, and washing the body with pure water, is that whereby we come to God : It is the washing of the new birth, and renewing of the Holy Ghost*) : Thus saith he, vpon due cause, and good grounds, we challenge his argument as insufficient ; likewise the consequent of his allegations, whereby he hath promised to himselfe, such prosperous successe against vs : for many fallacies may be found out in the citing of these
few

1 Pet. 3. 21.

Marke 1. 4.

Heb. 10. 22.

Ans.

few Scriptures : For first by them he hath oppugned, the act, and practise of Infants Baptisme, but not refuted, touched, or so much as mentioned so much as one reason, that is drawne from any consequence. Secondly, he proposeth duties meete to be performed of them which are first to be planted in the Christian faith, being of vnderstanding, whom it concerned to belecue, repent, and be regenerate, and requireth as much at the hands of them, who as branches of the same trees, are already rooted in Christ, and the Church. Thirdly, he bringeth the fruits, and effects of Baptisme, as the causes of it, as if stature, and strength were necessary for a childe in the wombe, before his birth, and coming into the world : For let him, or any of his minde, answer in good earnest, whether he thinketh, that in *Iobus* opinion, all the Countrey of *Judea* and *Jerusalem* (even those whom he called a Generation of Vipers and admonished to bring forth fruits of repentance, and not begin to say, we haue *Abraham* for our Father, *Luk. 3. 7*) had good consciences, making request to God, and their hearts sprinkled from an euill conscience, and their bodies washed with pure water, whereby they came to God ; and had the Holy Ghost powred abundantly on them, through *Iesus Christ* their Sauour, when they came to be baptised, or immediatly after ? Fourthly, he restraineth the efficacie, and force of baptisme to the instant, and moment, of the solemnization thereof, as if none might expect any vertue from it hereafter, who had not the sensible operation of it, at the present : and so he maketh it inferiour to circumcision, or circumcision of no valew : For against it a man might frame as good a reason as this is, thus : circumcision is not that which is outward in the flesh, but that of the heart, and in the Spirit ; it is the putting off of the body of the sinnes of the flesh, it sealeth the righteousnesse of faith which they haue. And the circumcising the fore-skinne

Rom. 2. 28, 29.
Coloss. 2. 11.
Rom. 11.
Deut. 10. 6.

of

of their heart, is to loue the Lord, *Deut. 10. 16.* Now if it cannot be proued that Children haue the loue of God in their hearts, the righteousnesse of faith, the putting off of the body of sinne, they may not be circumcised, and their circumcision is nothing : If this would not haue beene a good argument to keepe the Jewes children from circumcision, the other is no better to keepe ours from baptisme :

Ob. 4. Another Obiection is thus vrged *Baptisme* or washing with water, appertaineth onely to them that declare their repentance, and faith unto those Disciples of Christ that baptise them : This appeareth by *John Baptists Doctrine*, and *Baptisme*; he preached the doctrine of Repentance, for the remission of Sinnes, and they were baptized of him in *Jordan*, confessing their sinnes, confirmed by the practise of *Iesus*, and his Disciples, in the cities of *Israell*, they made and baptized disciples, and they that gladly received the Word were baptized, the *Ennuch* when he believed was baptized ; *Cornelius* when he received the *Holy Ghost* was baptized ; *Paul* after his Conversion was baptized.)

Ans.

Here they vndertake the iustificacion of one point, and bring many examples, that serue for the prooue of another : That Baptisme appertaineth to such as declare their faith, and repentance is true, and the Scriptures alledged confirme it : but that it appertaineth to them onely, is vntrue, and none of those texts doe teach it : There was cause why *John* should call for faith, and repentance at the hands of them that came to his Baptisme ; for they were all by age teachable, and he was to enter the people and (as it were) to let them in at the first Gate, to the Gospell of Christ, and the like did Christ, and his Disciples (during his conuerse with them) to the house of *Israell*, but brought them farther in, then *John* did, and the Apostles after his ascension in all the cited places conuerted men to Christianitie, and then it was expedient

pedient to instruct in faith, and repentance, and to vrge them to the profession of the same; now the case of faithfull mens children is farre otherwise: for they are not newly to be admitted into the Christian Church, but are borne as natives within it.

Fiftly, they say (*That Christ commanded his Apostles, and seruants of the Holy Ghost, first of all to preach the Gospell, and make Disciples, and afterwards to baptise those that were instructed in the faith, in calling vpon, and confessing the name of God, as Mat. 28. goe and make Disciples in all Nations, Baptising them in the name of the Father, of the Sonne, and of the Holy Ghost, teaching them to obserue all things Whatsoever I haue commanded you.*

Ob. 5.

Whatsoever they attempt to wring out of this place, finely the proper, naturall, and true sense of it is, that the Gentiles to be called, should haue the doctrine, and Sacraments of the Gospell communicated vnto them by the Apostles, and other Ministers, and the Doctrine first for their first conuersion, and planting of the Churches, but of no necessitie; for the same order to be obserued continually in the ordinary dispensation of it, among them that were therein established, no more then that it was needfull for the couenant of the Lord, declared vnto *Abraham*, and his family, at their first entrance into it, before they were circumcised, to be learned of their posteritie successiuelly, before they could be capable of it. The prioritie of baptism is no debarrement to instruction, when season serueth, nor any impediment to the fruitfull working of it: they that haue beene signed with the Sacrament before it, haue enioyed the benefit of it afterwards, as did the house of *Abraham* after circumcision, and the godly Fathers after the first Passeouer, and their baptism in the red Sea. And some, on the other side, that haue had it giuen vnto them before the Sacrament, haue beene so ignorant not-

Answ.

Mar 3. 27.

notwithstanding, and so insensible of those things that haue beene taught them, as if the points had beene vnderheard of: As for example; Notwithstanding *John* publicly, and solemnly proclaimed himselfe not to Christ, saying, *I indeede I baptise you with water to amendment of life, but he that cometh after me, is mightier then I, whose shoes I am unworthy to beare: he will baptise you with the Holy Ghost, and with fire; yet some among the rest, and not of the common sort, but disciples, were so farre from apprehending this doctrine, with that vnderstanding, and faith, and profession of it, which our aduersaries make so necessary for all that are to be baptized, as that they after a sort, refused to giue credit to their masters testimonie, shewing thereby, both want of knowledge, and want of faith; and how little they had learned concerning the person of their Sauour, who in a particular manner, by *Johns* ministry, and now by Christ his owne also, together with many great workes, and myraeles wrought by him, they had meanes to know. These were they that came to *John*, and (by way of complaint) said vnto him, Rabbi, he that was with thee beyond *Jordan*, to whom thou bearest witnesse, behold he baptiseth, and all men come vnto him; yet these who would needes haue *John* to be the Messias, rather then the Sonne of God, whom they quarrelled against, *John* appealeth vnto, that he had taught them a better lesson: saying, Yee your selues are my witneses, that I said, I am not the Christ, but that I am sent before him, (vers. 28.) may not a childe after he hath beene baptized (in time) profit as much, as such disciples did before they were baptized, whom that holy man was driuen (as it were) to begin with a new, and to teach them their first lesson againe? Obiect. The order of the words in this place of *Matthew*, putting teaching before baptizing, doth import a necessitie, that instruction should alwaies haue the precedence, and baptism follow after it. Answer. They lay a greater weight*

Iohn. 3. 26.

weight of necessitie vpon the order of the words, then he Spirit of God hath made necessary : that which is precedent in words, may sometimes be subsequnt in deed, and practise : Otherwise we shall haue the Euangelists much varying, and one differing from another about *Ioh:s* ministry : *Matthew* and *Luke* first mentioning his Preaching : and *Marke* beginning with his baptisme, saying ; *John* did baptise in the Wildernesse, and preach the baptisme of Repentance : *Elijah* is appointed to anoint *Hazael*, and *Iehu* for Kings, and *Elisha* for a Prophet, but he that was last named was first anointed, King. 1. 19. 15, 16. The Apostle exhorteth, that supplications, prayers, giuing of thankes, intercessions, be made for all men : Is it therefore vnlawfull at any time to offer praise to God in the first place, or to commend the case of our brethren to the Lord before we propose our owne needes ? or may not some of these at some times, be made without some of the rest ? If they will so strictly by this precept of Christ, restraîne all Ministers from any baptisme before they haue taught them, they must likewise thereby impose a great necessitie vpon them, after they haue done the one, to performe the other, to baptise all whom they haue taught, and made disciples, which *Paul* professeth to haue beene omitted by him, and that with good warrant from Christ. Mat. 3. 1.
Luke 3. 3.
Mark. 1. 4.

Obiect. But they bring another place, viz. *Mark. 16.* 1 Cor. 1. 14,
16, 17. *Obiect.* 16. to second, and backe this of *Matthew.* with a great addition of force, as they imagine, where our Sauour biddeth the eleuen goe through all the world, and preach the Gospell to euery creature, he that shall beleue, and be baptised shall be saued, but he that beleeueth not, shall be condemned, *What seeke we farther (say they) When the Lords words doe openly sound that they were to reach first, ere they baptized, and then after baptisme, must follow faith.)*

Ans. Sithence, our Sauour intendeth a true sa-

Ans.

uing faith, and not alone profession of it, and that our opposites doe lay a necessitie vpon the Church, to admit of none but faithfull persons, and require the same care of baptisfers, that is to say of any man, of any trade, occupation, or condition, (as well as a Pastor) if he can make a disciple, and bring one to his owne opinion; for they say (*The least in the Kingdome of heauen is greater then John the Baptist, and they are the succeders of the Apostles in their doctrine.*) I aske them at what age they will haue their children to be baptised, and what testimonies of faith be needfull to secure them by whom the worke of baptising must be performed, whether if the child or party say he beleeueth, it is enough, or what rules, or ordinances Christ hath giuen, by which we may certainly know, that now (and not before, or after) he is to receiue baptism as a beleeuer. And now for answer to the text objected, it is to be remembered :

First, that there was much extraordinarinesse in those disciples to whom that commission, and charge was then giuen: Their principall employments were about the conuersion of the Infidels, and vnbeleeuing Gentiles, and therefore it was requisit, that they should begin with preaching, whereby men might be brought to know Christ, and induced with faith to embrace the doctrine of Salvation: For they were appointed for master-builders: to whom it belonged to bestow their first paines, in laying the foundation of Gods house.

Eph. 12. 12.

Secondly, that those people to whom they were sent, were most of them, vntill that time, without Christ, and aliens from the Common-wealth of Israel, and strangers from the Couenants of Promise, and without God in the world; And therefore if baptism should haue beene administred vnto such, before they had heard the Gospell, and declared their faith therein, the seale of the Couenant of grace had beene set to a meere blanke.

Thirdly,

Thirdly, it is required of them that voluntarily present themselves, and come to christ, that they should be taught of God, and bring Faith with them to beleue in him, but the ease standeth otherwise to those that are presented and brought to him by others, as his facilitie spoken of by three Euangelists doth testifie.

Fourthly, though the elect infants of the godly beleue not; yet they are not to be deemed vnbeleeuers, such as are in way of opposition spoken of here, hauing an absolute priuation of Faith with a compleate habit of infidelitie. for that (our aduersaries being Iudges) they be not obnoxious, and subiect to the damnation here threatned; for then the grace of God should not bring saluation to all sorts of men, but accidentall defects; and such as are no sinnes, or corruptions, should necessarily turne to the perdition of many. so that this Scripture doth no more debarre them from the Sacrament, then it doth from Heauen, and everlasting life.

Iohn 6. 35. 45.
Mat: 19. 14. 15.

Titus. 11.

Fifthly, infants are dispensed with in many things, and haue exemptions from the ordinary conditions of men: for notwithstanding the Apostle commandeth that if there were any that would not worke, they should not eate; yet this hindreth not little children from eating, though they cannot worke: And albeit hee saith that at the iudgement seate of Christ, euery man must receiue for the workes that are done in his body, whether good or euill; and that Christ will reward euery one according to his workes, 2. Corin: 5. 10. agreeable to the words of our Saniour himselve, foretelling vs, that they which haue done good, are people that shall come forth of their graues to the resurrection of life, Ioh: 5. 29. yet the chos'n yong ones, that then shall be, or which at any time haue begun, & determined their daies together; and who neuer liued to enter into the race of well-doing, shall be recompensed onely according to Christ his seruices performed for them.

2. Thess. 3. 10.

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Ob: 7. They further yet object, (*That there is no greater cause why baptisme should be giuen to infants, rather then the Lords Supper, which euen by vs is not granted vnto them.*)

Ans: As though the Scripture did not euery way expresse a large difference betwene those two ordinances; for if wee consider the nature properly of baptisme, it is a representation of our spirituall birth, and childhood, and a solemne forme of admission into the number of Gods people; whereas the Supper is giuen to those which are more growne in age, which hauing passed infancy, are now able to beare strong meate: and therefore requireth of them iudgement to discerne the Lords body, and blood, to examine their owne conscience, to declare the Lords death, and to weigh the power of it: The words of the Apostle are direct, when hee exhorteth that euery man should prooue, and examine himselfe, and eate of this bread, and drinke of this cuppe; and testifieth, that he which eateth and drinketh vnworthily, eateth and drinketh iudgement to himselfe; but if this giue them not satisfaction, but that they will pleade that these duties belong onely to men of ripe yeeres, as Faith, and Repentance doe in the other Sacrament; yet all that they shall gaine thereby, and that at the most will be euicted, is not that children are to be excluded from baptisme, but may seeme fit to be admitted to the Communion.

Ob: 8. Lastly, they make baptisme to bee needlesse, and vnnecessary for infants, forasmuch as they hold them to be free from originall sinne, and consequently from all manner of sinne.

Ans: Originall sinne is the occasion of this dangerous opinion; for had not the vnderstanding of the brokers, and maintainers thereof beene blinded with naturall corruption, they would not haue fallen into such a pernicious error, so contrary to the Scriptures, so derogatory

derogatory to Christ his meditation and merits, and so clearely conuincd by that apparant effect of vniuerfall mortalitie : doeth not *Paul* declare that by the sentence of Gods lawe all mouthes bee stopped, of men that would attempt to iustifie their wayes or nature : and that all the world is culpable before *Rom:3.19.* God? doth not *Iob* confidently conclude the impuritie of mans nature, and of euery mothers sonne, when hee saith, who can bring a cleane thing out of that which is vnclane? not one? and doth not *Dauid* confesse himselfe *Iob:14.4.* to haue beene originally sinfull, when he saith, *Behold I Psal:51.5.* Was begotten in wickednesse, and in sinne did my mother conceive me? wherein hee doth not bewaile the punishment of *Eue*, or the paines which his mother endured for him, (as those opposites interpret it,) but the fountaine of his owne fall, and filthy behauiour; and doth not the Apostle prooue all sorts, and ages to bee guilty of sinne, because they are subiect to death: Who can recount the multitude of monstrous and barbarous *Rom:5.12.14.* absurdities which will ensue vpon this hideous and blacke point? as this one, and that a foule one, that children dying before actuall transgression must needes escape damnation, by vertue of their owne innocency without Christ; yet say these men (*they haue their resurrection, from the dead by him, and also their glorification.*)

Answer: Then may they bee glorified by Christ, who were neuer redeemed, called, iustified, or sanctified by him, nor so much as members of the Church; for that he gaue himselfe for, saued, sanctified, and cleansed by the washing of water: This is another, and graunted by *Eph:5.25.26.* them that there is one condition of all infants before actuall transgression, one as good as another, and in as good case as another; for (say they) all (except the wicked that reiect Christ) haue inestimable benefite by Christ; for by *Adams* fall, mankind, and all other creatures

Cor. 1.6.

1. Sam. 15. 3.

Psal. 137. 9.

Cor. 1. 7. 17.

tures are brought into vanitie, corruption, and misery, into euerlasting glory: Behold what good company these men of this mind prouide to conuerse with at the last day, & for euermore: Al the infants of the *Sodomites*, notwithstanding that at the destruction of the Citie there were not ten righteous persons to bee found in it; and the vnrighteous cannot inherite the Kingdome of God; and all the infants of the *Amalekites*, whom *Saul* commanded to shew no mercy to, but to slay both infant and suckling; and all the infants of *Babel*, whom at the reuenge of *Israels* quarrell, whomsoever should dash against the stones, should as a blessed man receiue a recompence for it; and all the seede of the worst beleeuers, that euer haue beene since the beginning of the world, if they dyed young, although the Scripture pronounceth them vncleane. A third will bee, that it will scarce stand with iustice to giue correction to children, (for the righteous ought to bee smitten) because wee know not how long they retaine their innocency, and at what age they loose it: and whether their stubbornesse, frowardnesse, for lying be yet a sinne in them or not: If the profession, and holding of this perillous tenant, bee accompanied with such noy some consequents, what detorsion and abuse of Scriptures may we looke for in the defence of it, as we shall see in the sequele? their foundation is (that no infant whatsoeuer is in the estate of the condemnation of *Heh*;) If this antecedent were true, the consequent would be good; but it resteth to be proued, which is attempted in this manner, (without sinne there is no condemnation, without transgression of the law there is no sinne; *Iohn* 3. 4. *Rom*: 5. 13. It followeth then, (if infants haue transgressed no law, there is no condemnation to them.)

Ans. The proposition, assumption, and conclusion are all true in matter, and yet the consequence is to bee denied; for it is no true *Sorites*, as hauing in it a fallacie; for

for the conclusion should bee : Therefore without the transgression of the Law, there is no condemnation, and neither is, nor infants should haue place in it, if it had beene framed in due forme; but to the matter; we say, that though *John* there especially intreate of actuall sin, and infants doe not commit it in that sence, as hee speaketh in the first clause, yet they are not free from it, but guiltie of it, as it is taken for the reason in the second clause; for first the law prescribeth not onely what men should doe, but what they should be; namely, conformable to the image of God, wherein they were first created, which all children come short of: secondly, they are all culpable of *Adams* transgression, as the holy Ghost teacheth, *Rom: 5. 12. 19.* Although our aduersaries deny it, saying, (*Adam had a life, and being, when the law was giuen him, but infants had no life nor being at that time; and the law is giuen to them that know it, and therefore infants hauing no being, and so no knowledge, that law had no dominion ouer them.*)

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This is no more for infants, then for old men: for no man had life and being at that time, otherwise then infants had: secondly, so they may exempt all men from the fall of *Adam*; that it was for himselfe alone; for no man then had life, or being but hee; and so those presumptuous gaine-sayers, feare not to resist the doctrine of Gods owne Spirit in so many places: through the offence of one many are dead, *Rom: 5. 15.* By one mans disobedience, many were sinners, (*ver. 19.*) In *Adam* all dyed, *1. Cor: 15. 22.* Thirdly, would weaken the Apostles argument, *Heb: 7. 9. 10.* By *Leui* his paying tythes to *Melchisedech* in *Abraham*; for he had no life, nor being at that time; and yet it is said hee was in the loynes of his father *Abraham*: further they desire that it may be obserued, (*That mankind was in Adam in their bodily substance: Hee is the father of our bodies in respect of matter, but our forme, and soules came from God,*

Ans^r.

he is the father of our spirits, Heb: 12.9. Eccl: 12.7. Eccl: 8,8. That earthly matter was in Adam whereof our bodies bee made, thus and no otherwise were we in Adam.)

Answ: Although God be the Father of Spirits, as the Scripture doth witnesse; yet that is no impediment to naturall generations, but that Adam was the Father of men in whom they were all, both in respect of soule and body; - otherwise how was Seth begotten in him in his owne image: Gen: 5.3. For body begetteth not body, but man begetteth man, and man consisteth of body and soule, which are the parts that constitute a man: (To what did God say?) Increase and multiply, and replenish the earth: was it to a senselesse body, hauing not the breath of life, or was it to the whole man? into whom God had breathed the breath of life? who was thereby made a liuing soule? wee must not thinke that the Lord (creating euery other thing to haue seede in it selfe, according to his kind, and causing the creatures (as wee see) by vertue of his prouidence to bring forth like) would make man being the noblest of them all in this behalfe to be inferiour vnto all of them.

Eccles. 12. v. 1. The places of the Scripture quoted by them, serue little for their purpose, for in that twelfth of Ecclesiastes, And dust returne to the earth as it was, and the Spirit returne to God who gaue it. Solomon putteth men in minde of their end, by a memoriall of their beginning, and originall; namely, the forme, and manner of their creation, when God fashioned the body of the earth, and after infused the soule into it, and speaketh nothing of propagation, for the body is not in generation made of mould, and taken out of the earth; and in the eighth Chapter hee saith, That man is not Lord over the spirit, to attaine the spirit, hee declareth the force and power of death, how that it is irresistable, and not to bee preuailed against by any man, and how will it follow therefore that our whole man was neuer in Adam
When

When the Apostle calleth God the Father of Spirits, and our naturall parents the fathers of our flesh, in that twelfth of the *Hebrewes*, verse 9. by them alledged, a difference is put betweene God our Spirituall Father, the Authour of our Regeneration, and men which haue begotten vs, the procreant causes of our naturall life, intending nothing in that speach touching the different originall of soule and body; which saying in this sense is agreeable to that in Saint *Johns* Gospell: *To as many as receined him, to them he gave power to bee the sonnes of God, euen to them that beleene in his Name, which are borne not of bloud, nor of the will of the flesh, but of God.*

And now the generall doctrine of this place hauing bene thus intreated of, and finished, we may more particularly, hence learne: that the best way for parents to provide well for their children, is to be godly themselves, he that setteth himselfe to serue God, and to seeke cuerlasting saluation is busily occupied about the welfare of his posteritie, and that which his soule shall feele to be most comfortable to it: and his seede likely to finde most profitable to them, according to many testimonies, and promises in the Scriptures, tending to the same purpose: As that in the Prouerbes of Solomon; *He that walketh in his integritie is iust, and blessed shall his children be after him*, Pro. 20. 7. and that in the Psalmes of David; *Blessed is the man that feareth the Lord, and delighteth greatly in his Commandements; his seed shall be mighty upon the earth: the generation of the righteous shall be blessed*, Psal. 112. 1.

Doct. 2.
The goodnesse of parents is very profitable to their children.

For first, they themselves are become the sonnes of God, and so theirs are the children of God, his sonnes: and then consider the abundant loue, euen of earthly

Reas. 1.

parents to the progenie of their sonnes and daughters. *Manasses* and *Ephraim*, were as deare to *Jacob*, as if he had beene their immediate parent; and so were the children of *Ephraim*, and *Manasses* to *Ioseph*. Although *Naomi* was but mother in Law to *Ruth*, yet how acceptable was *Obed* the sonne of *Ruth* vnto her? Though *Moses* was not the naturall, but only the adopted son of *Pharaoh* his daughter, through of another Nation, though of a Nation, whom the Egyptians held as bond-servants, though of a Nation that was an abomination vnto them, though of such a nation as *Pharaoh* feared, and sought to destroy. Yet *Pharaoh* loued him, and preferred him, and shewed all kindnesse vnto him, for his daughters sake, when shee had taken him for her owne.

2. Moreouer religious parents, are most fit, and competent to teach their children to be seruiceable to God; and to deale with God to be mercifull to their children: Great is the force of a fatherly admonition, and a godly father admonisheth: and manifestly is the efficacy of a parently blessing, when a holy parent doth bleise the fruit of his body; as *Jacob* signifyeth to *Ioseph* for his hope and comfort, when he saith: The blessing of thy father shall be mightie, with the blessing of my elders: vnto the end of the hills of the world, they shall be vpon the head of *Ioseph*. That prophane *Esau*, as wicked as he was, did assure himselfe that he should be the better for his father *Isaack* his blessing, if he could obtaine it, and therefore wept for griefe when he went without it.

Gen 49. 16.

3. Thirdly, the children of the iust are entitiled to the Promises of God, with the blessings thereupon ensuing, as we haue proued by the testimonie of *Peter*, *Act*: 2. 39. and by other places of Scripture in our former discourse, and by that argument, the seruants of the Lord, who giue themselves to pietie, and goodnesse, are sustained,

sustained, notwithstanding their great afflictions, and flourishing estate of the wicked ; *The righteous is ever mercifull, and lendeth, and his seede enjoyeth the blessing* Psal. 37. 26.

Lastly, the gratioufnesse, and happy estate of godly mens children, is very commodious to the whole Church of God : as tares, and euill weedes will ouerruine a whole field, and be noisome to the good corne by their seeding : so the seede of good graine (such as the race, and generation of the faithfull are) is profitable to the husbandman for a good crop, and we know that the best scences are most desired to graft with, and serue for the benefit of many Orchards.

And therefore we cannot without due reproofe, passe by their folly, and foule impiety, that are so farre deuoted vnto their children, and carryed with such a desire of their aduancement, that they cast off all deuotiō towards God, and neglect the care of their owne saluation. They feare not to plunge themselves into the bottome of hell, so that they may raise vp their names, and houses aloft on the earth ; and for this cause they giue ouer themselves to miserable niggardinesse, and pinching, to burdensome vexations, and trauels, to griping bargaining, and vsury, to shamefull iniustice, and falshood, to violent oppression, and crueltie: They haue a good penny worth (as they thinke) and buy very cheape, when they can gaine worldly wealth, by the losse of their heavenly happinesse ; when they can purchase linings for their posteritie, by passing away the life of their owne soules. But little do they think, which yet by experience, we find when it is too late to get helpe, they shall finde, that this manner of thriving is meere wastefulnesse : this rising is sinking downe, and falling, in purchasing they make forfeitures, in semblance of loue they practise hatred : in seeking to set vp their steed by such vnlawfull courses, they take the way to plucke them downe, and vtterly to

See I.

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vn doe them for euer : No man but *Ieroboams* could euer haue wrought so much mischiefe to *Ieroboams* family; so *Ahab*, and *Iezebell* were most mortall enemies to their race and linage; as *Nabuchadnezar* prouided woe and misery to his issue, that was as yet vnborne when he dyed; and by what meanes did all these persons bring all this hurt vpon their houses? by relinquishing of religion, and the true seruices of God; by exercising tyranny vpon the seruants of God; and by greedy getting of goods, to make themselues, and their children great: That which in taunting manner is charged vpon one of them, may fitly, and iustly be applied vnto them all, and to euery other man which walketh in their steppes; *Loe he that countereth an euill counsellor, to his house, that hee may set his nest on high, to escape from the power of euill; Then hast consulted shame to thine owne house, by destroying many people, & hast sinned against thine owne soule.*

2.

From this also, godly parents may receiue much comfort whatsoeuer their estate is, be they rich, or bee they poore, and whether their children bee dead or liuing: If they haue wealth, they may well hope it shall be for the vse of their sons or daughters; if they haue not wealth, that yet the all-sufficient God will prouide for them sufficiently without their helpe or substance: if they bee dead, they haue much encouragement to comfort themselves in the perswasion of their saluation; if they liue, though wee should die, and depart hence; yea, and leaue them in afflictions, and distresses; yet this may bee our hope, that as the mercy of God to our selues was not assured for terme of life, but eternally, and for euermore; no more is his goodnesse towards ours, to cease with our life, or be determined at our death. Poore lame *Mephibesheih* had a father liuing; yea an euer liuing father, that appointed him to be well prouided for & maintained, when good *Jonathan* that begat him was slaine, and gone out of the world. That godly poore

P. opl et

Prophet that left his wife so farre in debt, that neither shee was able to satisfie the Creditor, nor the Creditor willing to be satisfied, without the taking of her sonnes, to be his bondmen) yet had taken order before his death, for the payment of his debt, for the liberty of his sons, for the maintenance of the family; namely, by Kings 2. 4. possessing the constant fauour of God, which conueyed him to heauen, and remained with his household, here in earth; But in case good mens children, proue vngratious, and wicked, yet they are not altogether hopelesse, for as much as the Lord hath grace, and power enough to make them better: It is without trouble, or charge to himselfe, or hurt to creatures, and why should they not then both earnestly pray for it, and waite for it? what though it be not wrought at the first? yet it may be, to their great comfort effected at the last: and so long as they haue a naturall life, so long may their friends hope for their euerlasting life, *Jacobs* sons were not all good at the first yeare, nor in many yeares, and yet not without goodnesse in their latter daies, before their deaths. And so stood the case with *Manasse* the sonne of that worthy *Hezekiah*, and with diuers of Gods people.

And this point doth offer not a little gladnesse, and ioy, to the godly progenie of gracious progenitours, for that besides the estate they haue in the promises of God in regard of their owne faithfulnessse, they haue also a portion therein, by right of their righteous parents, and ancestors, and so they haue a double portion, and may warrantably take double comfort, if with-all they can be answerable in due praises, and seruices to God, that hath dealt so fatherly with them. It was a strong, and mightie prayer that *Jacob* made, and full of assurance, of hearing, and happy successe, when he remembered, that the Lord was the God of his father *Abraham*, and the God of his father *Isaack*, and had promised to doe him good, and formerly performed

Gen. 32. 9. 10. formed it, and would yet be more mercifull to him, and
 11. his feede after him. It is not a trifle, or matter of small
 consequence, to be able truly to pleade before God, ones
 owne faith, and integritie, and the faithfulness of their
 father or mother, or other of their ancestours.

A third point we may heredit collect.

Doctr. 3.

Godly men
 cannot euer be
 without ho-
 nous.

The Lord will not endure his people to be alwaies in
 contempt and disgrace: As Gods people haue their times
 of debasement, and wo, so haue they also their seasonnes
 of honour and happinesse: The nations haue beene wit-
 nesses of his severity long continued toward these stiffe-
 necked and hard-hearted Iewes, and Israelites, whose
 ancestours called for the penaltie of blood, of innocent
 blood, of the blood of Gods owne Sonne, vpon them-
 selues and their children: and the cause hath bene pou-
 red out accordingly, for many Generations: the wrath
 of God is come vpon them to the full; and at the time
 appointed when they shall be conuerted to the faith,
 and turned to the Lord, the Nations shall see and
 wonder at their blessed condition, and incredible glory.

Isa. 62. 4.

Psal. 126. 2.

So stood the case with them in some former ages: some-
 times they were tearmed forsaken, and their land was
 tearmed desolate: And at other times they said amongst
 the Gentiles, the Lord hath done great things for them.
 In *Zephaniah*, there is such a promise pronounced, as
 hath neuer failed, when it was fit to be fulfilled; nei-
 ther will hereafter lose it force, when it shall be meete to
 be accomplished. After a certaine time, I will gather
 the afflicted that were of thee, and them that beare the
 reproach for it. Behold at that time, I will vndoe all
 that afflicted thee, and I will saue her that balteth, and
 gather her that was cast out, and I will get them praise
 among all people of the earth, when I turne backe your
 captiuitie from your eyes, saith the Lord: And our Pro-
 phet doth with as much assurance, and boldnesse, pre-
 sently

ly in acting, and had beene in hand to be performed in ^{Zeph. 3. 12, 19.} his dayes, when hee saith to the Church: *Arise, shine,* ^{20.} *for thy light is come, and the glory of the Lord is risen up-* ^{Isa. 60. 1, 2.} *on thee; for behold darkenesse shall cover the earth, and grosse darkenesse the people; but the Lord shall arise upon thee, and his glory shall be seene upon thee.*

For first humiliation, and debasing, is vsually subordinate to glory, and exaltation; as the sowing of seedes, or setting of rootes within the earth causeth branches, buds, blossomes, and fruit to spring out, and shew themselves aloft. Reason 1.

Secondly, their graces will so adorne, and set them out, as that they cannot but bee noted and looked after. 2.
It was said of the *Romanes*, that their Faith was published throughout the whole world: And of the *Phillipians*, that in the midst of a naughtie and crooked generation, they shined as lights in the world, ^{Rom. 1. 8.} holding out the word of life: vertue by *Salomon* is resembled to spikenard, and such like odoriferous ointments: and to the chiefe, and principall spices, filling the places where they are with most pleasant and delightful fauours, ^{Philip. 1. 15. 16.} which euery one shall smell that is neare vnto them.

Thirdly, it cometh to passe very often, that their good estate by Gods blessing, whereby they are raised vp, and made benefactors to others, doth propose them to the eyes, tongues, and cares of many according to the promise, *Dent. 4. 6.* 3.

Fourthly, the Lord taketh this course with them that the members may be conformable to their head: the redeemed of Christ, to Christ his owne estate and condition; for at the first he grew vp as a tender plant, and as a 4.

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roote out of a dry ground, hauing no forme, nor beauty : He was reiected, and despised of men, who hid as it were their faces from him : but at the last hee had a portion giuen him with the great, & deuided the spoile with the strong, *Isa: 53. 2. 3. 12.* And hath a name and dignitie above all names, whereat all creatures in heauen, in earth, and vnder the earth, doe bow and yeeld subiection vnto, *Phillip: 2.9. 10.*

Use 1.

This is a trueth which the insolent enemies of Gods afflicted seruants giue no credit vnto at all ; for did they belecue, or thinke that there were like to be arising vp againe of those whom they see cast downe to the ground, they would keepe their feete from their neckes, and not trample vpon them with such contempt as they commonly shew to them. Why doe they vilifie them with contumelious wordes, with disdainefull lookes, with all manner of disgracefull vsage, but because they are perswaded that they shall be perpetuall objects, and for euer vncapable of all good estimation ? Impiety against God, and malice against men, and the haughtines of their prowd spirits, and the lewdnes of their liues, haue bored out the eyes of their mindes, and made them starke blind ; that no testimonies of the Scriptures, no examples of former ages, no experience of our owne times can bring them to a consideration of changes.

Hamans downefall, and *Mordecai*, and his peoples promotion, hath no place in their thoughts : that saying of the blessed Virgin, (*Hee hath put downe the mighty from their seates, and exalted them of low degree*) worketh nothing vpon their hearts : they remaine still against the godly, as venomous with their mouthes for cursed speeches ; and as violent with their hands for cruell oppression ; as if they had neuer seene, read, or heard of any such matter. They take themselves to be

be fixed Starres in the Firmament, and altogether vnlike to blazing comets which last but for a short season: and they little thinke that reproached Christians are as frost-bitten plants, whose rootes yet are liuely, and sappefull: or as precious mettall in the syning pot, or furnace, which will in time be placed with lewels in a treasury. But although they will not desist from their malignant disposition; yet let not the humbled children of God taint in their spirits, nor bee daunted, but take courage with the Prophet, and that persecuted people, and say, in the assurance of hope, and soundnesse of humilitie, *Reioyce not against mee O mine enemy: though I fall; I shall arise: When I shall sit in darkenesse, the Lord shall bee a light vnto mee; I will beare the wrath of the Lord, because I haue sinned against him untill hee pleade my cause, and execute iudgement for mee; then will hee bring mee forth to the light, and I shall see his righteousness. Then mine enemy shall looke vpon it, and shame shall couer her, which said vnto me, where is the Lord thy God? mine eyes shall behold her: now shall she be troden downe as the myre of the streetes.* Mich: 7.8.9.

And as the aduersaries of the poore are worthily to bee reprooued, those which insult ouer them in their humiliation, and debasement, so are their brethren in prosperitie to bee admonished, that they disparage them not for want of worldly promotions; nor reiect or discountenance them in a partiall manner, because their estates are so meane, their apparell so course, their esteeme so slender with great personages of the world: the lesse others set by them, the more countenance they ought to giue them; and it is their duty to supply that kindnesse with all good respect, which in others is failing. Their Heauenly Father regardeth them as well as themselves, and declareth

James 2.5.

as much loue, by gracing them with his Spirit, hauing chofen them to be rich in the faith, and heires of the Kingdome which he promised to them that loue him. And the Lord Iesus Christ before all men, and Angels, at that great and generall assembly, will acknowledge the hungry, thirsty, naked, sicke, and prisoners, to be his brethren; and honour those with rewards who haue dealt mercifully with them; and recompence the rest as cursed creatures, with shame, and eternall perdition, who haue beene hard-hearted towards them.

3.

And lastly, let all that truly feare the Lord confirme themselves against the dread of disgrace, and feare of reproaches; for they may safely, and vpon ground, conclude them to be temporary, momentany, and of no continuance, and therefore to be despised, as the shame was by Christ, *Heb. 12.2.* Although Christian seruices can hardly be performed, without obloquie, and grievous obtrections; Although righteousness will cause men to be reuiled, persecuted, and to haue all manner of euill spoken against them, falsely, for Christ his sake; although they which refraine from euill, shall beare the imputation of being contemptuous persons, proud hypocrits & mad men, as *Isa. 59.15.* yet it will be good still to performe Christian seruices, to exercise Righteousnesse, and to refraine from euill. Hearken in this case vnto *Daniel*, who spake by inspiration from God, and his owne experience: *Commit thy way vnto the Lord, and trust in him, and he shall bring it to passe: And hee shall bring forth thy Righteousnesse, as the light, and thy iudgement as the noone day.* Hearken vnto *Peters* encouragement: *If ye be railed vpon for the name of Christ, blessed are yee: for the Spirit of glory, and of God resteth on you, which on their part is euill spoken of; but on your parte is glorified.* Looke vpon the companie of the Apostles, and

and be animated by their example, who beare not only hard speeches, but sharpe stripes also, and yet reioyced that they were counted worthy to suffer rebuke for Christ his name. Act 5. 40, 41.

To the premisles one obseruation more may be added, that

God his blessing is the proper cause of all sound prosperitie : Those nations, and people, that shall know the persons, and their estates, shall yeeld that honour to the Lord, as to acknowledge him to haue so blessed them. Not as though euery one that hath obtained great things in the world, is to be thought blessed, and fauoured by him, but only and all those which are made true owners, and inheritors of a prosperous estate, with the right vse thereof. *Abrahams* seruant was duely informed of this point, and certainly perswaded of it, when hee said to *Laban* ; *The Lord hath blessed my Master wonderfully, that he is become great : for he hath giuen him Sheepe, and Beenes, and Siluer, and Gold, and Men-seruants, and Mayd-seruants, and Camels, and Asses.* And the same *Iob* meant, when he said, and confess d; *Oh that I were as in times past, when God preserued me; when his light shined vpon mine head; & when by his light I walked through the darknesse, as I wa in the dayes of my youth, when Gods prouidence was vpon my Tabernacle.* Doctr. 4. True prosperitie is the fruites of Gods blessing. Gen 14. 35. Iob 29. 1, 3.

And this will be the more easily apprehended, if wee can be induced to beleene, that all the world, and the things thereof are his possession, and all promotions; comforts, and commodities, at his disposing ; as that prosperous Prince did ingeniously, and in solemne manner acknowledge, saying : *Thine O Lord is greatnesse, and power, and glory, and victory, and praise : for all that is in heauen, and in earth, is thine : thine is the Kingdome,* Reason 1.

2.Chron:29.
11,12.

Psalm 127,2.

O Lord, and thou excellest as head ouer all ; Both riches and honour come of thee, and thou reignest ouer all : and in thine hand is power, and strength : and in thine hand it is to make great, and to giue strength to all. And therefore, neither the fauour of superiours, nor commodiousnesse of trades, nor skill, nor strength, nor policie, nor any other meanes can preuaile to make a man wealthy, or honourable, vnlesse he giue successe. As it is in vaine to rise early, and to goe late to bed, and to eate the bread of sorrow, to raise an house with riches, vnlesse he build it : so it is to no purpose for men to put forth themselves for credit, or promotion, or to solicite friends to deale for them, vnlesse his fauour be in the first place, as the principall mouer, and director of others.

2.

Secondly, the same hand wherewith the Lord doth exercise his liberalitie toward his seruants, doth preserve them from the mischiefes, which wealthy worldlings, are alwaies plagued with, as Pride, luxury, snares, baits, burdens, by carking, and vexing, by fretting, and tearing, and such-like distempers. Wicked rich-men are like to fat horses, in some cases fierce, and boistrous, in some others, cowardly and timorous, starting, and going backwards, and running away with their Riders.

Salomon in one place describeth the condition of the thriving sinner, that *all his daies are sorrowes, and his travaile griefe : his heart also taketh no rest in the night, which also is vanitie: Eccles. 2. 23.* In another place, he commendeth the estate of the prospering iust man ; *The blessing of the Lord is maketh rich : and he doth adde no sorrowes with it, Pro. 10. 22.* It freeth him from two sorts of sorrowes ; from the sting and venome of worldly troubles, and from the sting and plague of eternall damnation, that woe and horror which is threatned by
our

our Sauour himfelfe, and by his Apostle *James, James* Luk. 6. 24. 25.
 5. 1. For thofe whom in mercie and fauour God doth
 enrich; by the vertue alfo of his fpirit, he doth direct
 to make a fpirituell benefit of corporall blessings, and
 poffeffions, by taking their part thereof, with thankful-
 nefle, and relieuing their needie brethren in mercie, as
Job did, and thofe to whom the Promise is made in the
 Gofpell, to ftand at the right hand of Chrift, and thence
 be called to inherit the Kingdome of glory. The com- Mat. 25. 34.
 modities of this life to the godly, the authoritie which
 is committed vnto them, their credit, their fauours, their
 ftrength, their mentall indowments, and fuch like, are
 vfed by them as rofes (or other vertuous flowers, or
 fruits) which becaufe men cannot long keepe from wi-
 thering or rotting, they therefore diftill, or make con-
 ferues of, and fo retaine the quinteffence, and vertue of
 them.

Thirdly, thofe whom God in goodneffe, doth make 3.
 partakers of his blessings, he doth likewife with his
 watchfull eye, and prouident hand, guard, protect and
 defend as the *Pfalmyft* profeffeth; *Thou LORD wilt* Pſal. 9. 12.
bleffe the righteous, and with fauour wilt compaffe
him as with a fhield. Hee keepeth their perfons, their Pſal. 34. 20.
foules, their bodies, their bones and limmes; yea the
haire of their head, that nothing mifcary to their hurt:
Hee keepeth their goods and fubftance, and preferueth Mat. 10. 30.
their whole eftate, as Sathan did finde, and was
faine to confefle to him, touching Job, faying; Haft
thou not made an hedge about him, and about his houfe,
and about all that hee hath on euery fide? thou haft blef- Job 1. 10.
fed the worke of his hands, and his fubftance is increa-
fed in the land: And becaufe it ftandeth with his
wifedome, and prouidence, for their benefite to try
 them, fometimes with corporall afflictions, some-
 times

times with losse of their wealth, sometimes with contempt in the world ; therefore his care of them is imployed in the supportance of their hearts, with patience, that troubles oppresse not their spirits with distempers, and immoderate sorrow ; as appeared in *Iob*. who declared himselfe to be as honourable when he was despised, and as rich when he was impouerished, as at any time before his change.

Use 1.

Wherefore it is a point both of pietic, and prouidence, for them which are made to prosper, to get their prosperitie confirmed to be currant and solide, and not counterfet and deceiueable : to be permanent and stable, and not momentany and sitting : And therefore let them disclaime their owne worthinesse, as *Jacob* did, *Gen.* 32. 10. and put off from themselves, all the praise of policie, power, industry, and good husbandry, and ascribe all the glory entirely to their bountiull father, as *Moses* commandeth. Beware how thou sayest in thine heart, my power, and the strength of mine owne hand, hath prepared me this abundance : But remember the

Deut. 8. 17, 18.

Lord thy God ; for it is he which giueth thee power to get substance to establish his Couenant, which he sware vnto thy fathers, as appeareth this day. Neither is this to be the perswasion of the heart alone, nor the words of the lippes, but the worke of the whole man, and the wellvsage of the wealth, and other good giits, according to the Wisemans precept. *Honour the Lord with thy substance, and with the first fruits of all thine increase: So shall thy barnes be filled with plenty, and thy presses shall burst with new wine.*

Pro. 3. 9, 10.

And as God is to be acknowledged with thanks for that we haue, so is he to be sought and serued for that which we would haue, and stand in need of. Religion
and

and godlinesse is not onely necessary for saluation, and the peace of a good conscience, but very gainefull for corporall and earthly well-fare, as hauing the promise of this life, and of that which is to come. When heauenly wisdom is spoken of by *Salomon*, she is said to haue length of daies in her right hand, and in her left hand, riches and glory : Her wayes are waies of pleasure, and all her pathes prosperitie, *Pro. 3. 16, 17*. When she speaketh in her owne person, she saith ; Riches, and honour, are with me, euen durable riches, and righteousness. I cause them that loue me, to inherite substance, and I will fill their treasures, *Pro. 8. 18, 21*. So that he which is faithfull in the affaires of this life, obtaineth also spirituall graces ; and he which is diligent in yeelding worship to God, prouideth well for his outward estate.

Which maketh much for their encouragement, which 3.
consecrate their waies to his seruice, with sincere obedience. Those whom he will raise vp, shall vndoubtedly rise, though neuer so many attempt to hold them downe: and those whom hee will enrich, shall surely grow to wealth, what impediments soeuer may seeme to be cast into the way : for who shall restraine his hand from giuing his owne vnto his owne ? How wonderfully did *Abraham*, and the other Patriarches thriue among strangers, and infidels, not only strangers from their Religion, but vowed enemies to their Nation ? And where, in his wisdom he seeth it not expedient to fill their houses with the bulke of great substance, he will make few things to yeeld many comforts, and small things to be for great vse, and meane things to be very precious, and excellent ; in which sense it is said, that a small thing vnto the iust man is better then great riches to the wicked, and mightie, *Psal. 37. 16*. whereas contrarily, prophane
O worldlings,

Habbak, 3, 6.

worldlings, are either pinched with penury, and want
 or punished with the weightie burden of cursed plen-
 tie or dignitie : as *Habbakuk* speaketh of him that la-
 deth himselfe with thicke clay : and *James* of those
 whose garments were moath-eaten, and whose gold
 and siluer was cankered and rustie, and who
 had gathered heapes of treasures
 together.

F 7 N 7 S.
